

310. An Yazidabni Abie Sufiyana qaala qaala Abu Bakrin heena ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asaita an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'lal'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimena shai'an fa'am'mara alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhillahu jahan'nama.

310. *Yazeed bin Abi Sufyan* says. "When Abu Bakr sent me to Syria as a commander of the fighting men, he counselled me thus: 'O yazeed! you have some relatives there. It is possible for you to entrust responsibilities to them on preferential basis. This is the greatest cause of anxiety to me concerning you. The Prophet has said, "Whoever is made responsible for managing the collective affairs of Muslims and he makes rules over them some men merely for consideration of his relationship with them, the curse of Allah be upon him. Allah shall not accept any excuse from him, until he has to cast into hell".

— *Kitab-al-Khiraj, Imam Abu Yusuf*

(٣١١) قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ إِنَّ أَبَا بَكْرٍ قَالَ لِعُمَرَ يَا ابْنَ الْخَطَّابِ إِنِّي
إِنَّمَا اسْتَخْلَفْتُكَ نَظْرًا لِمَا خَلَفْتُ وَرَأَيْتِي، وَقَدْ صَحِبْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُ مِنْ أَثَرِهِ أَنْفُسَنَا عَلَى نَفْسِهِ وَأَهْلَنَا عَلَى أَهْلِهِ حَتَّى
إِنْ كُنَّا لَنَظِلُّ لِنُهْدِيَ إِلَى أَهْلِهِ مِنْ قُضُولٍ مَا يَأْتِينَا عَنْهُ.
(كتاب الخراج، امام ابو يوسف)

311. Qaalat Asma'u bintu Umaisin in'na Aba Bakrin qaala le'umara ibnil khat'tabi in'ni in'namas takhlaftuka nazaral lima khal'laftu vara'i, vaqad sahibta rasu'lal'lahi Sallallahu Alaihi Wasal'lama fara'aita min asaratihi anfusana alaa nafsihi va'ahlana alaa ahlihi hat'ta in kun'na lanazal'lu lanuhdie ilaa ahlihi min fuzuli maaya'tina anhu.

311. *Asma 'bint' Umais* says that Abu Bakr addressing 'Umar said, "O you, son of Khattab! I have nominated you as caliph because of affection for Muslims. And you have benefited by the company of the Prophet, you have seen how the Prophet preferred us to himself and our families to his own family. Whatever remained from the gifts sent to us by him, we sent as gifts to the members of his household".

— *Kitab-al-Khiraj, Imam Abu Yusuf*

310. An Yazidabni Abie Sufiyana qaala qaala Abu Bakrin heena ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asaita an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'lal'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimena shai'an fa'am'mara alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhillahu jahan'nama.

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إِنَّمَا اسْتَخْلَفْتُكَ نَظْرًا لِمَا خَلَفْتُ وَرَأَيْتِي، وَقَدْ صَحِبْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُ مِنْ أَثَرِهِ أَنْفُسَنَا عَلَى نَفْسِهِ وَأَهْلَنَا عَلَى أَهْلِهِ حَتَّى
إِنْ كُنَّا لَنَظِلُّ لِنُهْدِيَ إِلَى أَهْلِهِ مِنْ قُضُولٍ مَا يَأْتِينَا عَنْهُ.

(كتاب الخراج، امام ابو يوسف)

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— *Kitab-al-Khiraj, Imam Abu Yusuf*

(٣١٢) خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَيُّهَا النَّاسُ إِنَّ لَنَا عَلَيْكُمْ حَقَّ النَّصِيحَةِ بِالْغَيْبِ وَالْمَعُونَةِ عَلَى الْخَيْرِ، أَيُّهَا الرِّعَاءُ إِنَّهُ لَيْسَ مِنْ جَلِمٍ أَحَبَّ إِلَى اللَّهِ وَلَا أَعَمَّ نَفْعًا مِنْ جَلِمٍ إِمَامٍ وَرَفِيقِهِ، وَلَيْسَ مِنْ جَهْلٍ أَبْغَضَ إِلَى اللَّهِ وَأَعَمَّ ضَرَرًا مِنْ جَهْلٍ إِمَامٍ وَخَرَفِهِ.
(كتاب الخراج - امام ابو يوسف)

312. Khataba Umarubnul Khat'tabi razial'lahu anhu faqaala ay'yuhan'nasu in'na lana alaikum haq'qan nasiehati bilghaibi valma'unati alalkhairi, ay'yuhar'ria'u in'nahu laisa min hilmin ahab'ba ilal'lahi vala a'am'ma nafam min hilmi imamin varifqihi, valaisa min jahlin abghaza ilal'lahi va'am'ma zararam min jahli imamin vakharaqihi.

312. The Ameer of the believers, 'Umar Ibn Khattab, addressing a mixed gathering (of the common people and the governors of the provinces) said, "O ye people! you owe an obligation to us, to be faithful to us behind our backs and help us in acts of charity. (He went to say), "O ye who have been made responsible for the collective affairs of the believers! Forbearance and gentleness of no other persons is so pleasing to Allah than that of the rulers of Muslims. Similarly, no other ignorance and clumsiness (bordering on stupidity) is more injurious and odious than those of the Ameer".

— *Kitab-al-Khiraj, Imam Abu Yusuf*

(٣١٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ.
(متفق عليهما)

313. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamas sam'u vat'ta'atu alalmar'il muslimi fiema ahab'ba vakariha malam yu'mar bima'siyatin, fa'iza umira bimasiyatin fala sam'a vala ta'ata.

313. The Apostle of Allah said, "The Muslim should listen to and obey those responsible for their collective affairs, whether their orders are tasteful or unpalatable provided they are not sinful (involving disobedience to Allah). If however, they are ordered to violate the divine injunctions. they should neither listen to nor obey them".

— *Unanimous, Ibn 'Umar*

(٣١٤) عَنْ تَمِيمٍ دَدَارِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ ثَلَاثًا قُلْنَا لِمَنْ؟ قَالَ لِلَّهِ وَلِرَسُولِهِ وَلِكِتَابِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.
(مسلم)

314. An Tamimi nid'dariy'yi an'nan nabiyya Sallallahu Alaihi Wasal'lama qaalad'dinun nasihatu salasan qulna liman? qaala lil'lahi valirasul ihi valikitabihi vali'a'im'm atil musli meena va'am'matihim.

314. *Tameem Dari* reports the Prophet to have said, "Faith is sincerity and well-wishing" This he repeated three times. We asked him, "Sincerity for and well wishing by whom?" He said, "For Allah, for His Apostle, for His Book, for those responsible for the collective order and the Muslims in general".
—Muslim

Exposition: The word (for sincerity and well-wishing) used in Arabic text is Naseehat which has a sense diametrically opposed to betrayal of trust, dishonesty, deceit and adulteration. It is usually translated as sincere loyalty and sincere well-wishing. It has already come for discussion under the heading "Belief in Allah" in the chapter 'Elements of Belief'. Sincere loyalty to the Muslims in general has been given in detail under the chapter on 'Social Relations'. As for sincere loyalty to those responsible for the collective affairs of the Muslims it means that our relation with them must be one of love. If they command us, we must obey them faithfully and in the work of call to faith and organization we must offer them a helping hand cheerfully. If they are deviating from the right course, we must point out the error of their thought or action gently and politely. If somebody resorts to a mistaken notion of tolerance and witnessing the error does not point out them, such a person is not a well-wisher of the persons in authority. He is positively malevolent. Such an act amounts to betrayal at the party level. But this is possible only when the responsible persons can tolerate criticism (however mild and sincere). As a matter of truth, they should not only be just tolerant but should express their pleasure and gratitude to the person who has a sincere criticism and would be pleased to listen to their adverse opinions and pray for them for this kind of their gesture. Even if somebody does it awkwardly and harshly due to ignorance or harshness of his temper, they instead of rebuking him should

point out to him the error of the manner of his presentation, 'Umar was once criticised by somebody rather harshly, but when some one of the gathering wanted to discourage and silence him, 'Umar said,

دَعَاهُ لَا خَيْرَ فِيهِمْ إِنْ لَمْ يَقُولُوا لَنَا وَلَا خَيْرَ فِيْنَا إِنْ لَمْ نَقْبَلْ
(كتاب الخراج، امام ابو يوسف)

Da'hu la khaira fiehim il'lam yaqooluha lana vala
khairi fiena il'lam naqbal.

"Let him say. If people do not say such things to us there is no goodness in them. And if we do not accept such well wishing. there is no beneficence in us".

Exposition: Many such examples have come down to us from our forefathers, having instruction and light for both the leaders and the led. Here we are going to present just one such pattern. When 'Umar, (the second rightly guided Caliph) took over charge of the affairs of the Muslims, Abu 'Ubaidah and Mu'az bin Jabal wrote a joint epistle to him, each and every word of which is fragrant with sincerity and well wishing. The letter runs like this.

مِنْ أَبِي عُيَيْدَةَ بْنِ الْجَرَّاحِ وَمُعَاذِ بْنِ جَبَلٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ سَلَامٌ عَلَيْكَ. أَمَّا بَعْدُ:
فَإِنَّا عَهِدْنَاكَ وَأَمَرْنَا نَفْسَكَ لَكَ مِنْهُمْ، فَأَصْبَحْتَ قَدَوَّلَيْتَ أَمْرَ هَذِهِ الْأُمَّةِ
أَحْمَرَهَا وَأَسْوَدَهَا، يَجْلِسُ بَيْنَ يَدَيْكَ الشَّرِيفُ وَالْوَضِيعُ وَالْعَدُوُّ
وَالصَّدِيقُ، وَلِكُلِّ حِصَّةٍ مِنَ الْعَدْلِ، فَانْظُرْ كَيْفَ أَنْتَ عِنْدَ ذَلِكَ يَا عُمَرُ وَإِنَّا
نُحَذِّرُكَ يَوْمًا تَعْنُو فِيهِ الْوُجُوهُ، وَتَجِفُّ فِيهِ الْقُلُوبُ، وَتَنْقَطِعُ فِيهِ الْحُجَجُ
لِحُجَّةٍ مَلَكَ فَهَرَهُمْ بِجَبَرُوتِهِ، فَالْخَلْقُ دَاخِرُونَ لَهُ، يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عِقَابَهُ وَإِنَّا كُنَّا نَحَدِّثُ أَنَّ أَمْرَ هَذِهِ الْأُمَّةِ سَيَرْجِعُ فِي الْخِرَزْمَانِهَا إِلَى أَنْ يَكُونُوا
إِخْوَانَ الْعَلَانِيَةِ أَعْدَاءَ السَّرِيرَةِ وَإِنَّا نَعُوذُ بِاللَّهِ أَنْ يَنْزِلَ كِتَابُنَا إِلَيْكَ سِوَى
الْمَنْزِلِ الَّذِي نَزَلَ مِنْ قُلُوبِنَا، فَإِنَّمَا كَتَبْنَا بِهِ نَصِيحَةً لَكَ وَالسَّلَامُ عَلَيْكَ.

Min Abie Ubaidatabnil Jar'rahi vamu'azibni Jabalin ilaa
Umarabnil khat'tabi salamun alaika. am'ma ba'du.

Fa'in'nama ahidnaka va'amru nafsika laka muhim'mun,
fa'asbah'ta qadvul'lita amra hazihil um'mati ahmariha
va'asvadiha, yajlisu baina yadaikash shrarifu valvazie'u

valaduv'wu vas'sadeequ, valikul'lin his'satum minal'adli.
fanzur kaifa anta inda zaalika ya umaru va'in'na nuhaz'ziruka
yauman tanu fiehil wujuhu, vatajifu fiehil qulubu,
vatanqati'u fiehil hijaju lihuji'jati malikin faharahum
bijabarutihi, falkhalqu dakhirona lahu, yarjoona rahmatahu,
vayakhafoona iqabahu va'inna kun'na nuhad'dasu an'na amra
haazihil um'mati sayarji'u fie aakhiri zamaniha ilaa
ay'yakoonu ikhwanal alaniyati a'da'as sarirati va'in'na
nauzubil'lahi ay'yanzila kitabuna ilaika saval manzilil'lazie
nazala min qulubina, fa'in'nama katab'na bihi nasihatal laka
vas'salamu alaika.

Exposition: We have seen you in that condition when you were anxious for your own reform, training and supervision. And now the responsibility of the training and supervision of the entire Ummah has devolved on you. Ameer-ul-Mo'minin. (leader of the believers)! coming to your gathered meetings there will be people of high rank and those of the lowest rungs (Community) and friends and foes alike. And in seeking and getting justice they have an equal share. Under the circumstances you will have to think over and chalk out a policy and programme for yourself. We remind you of the dread of the Day when men will be bowed down before Allah, the Irrisistible (eye downcast). The hearts will be trembling and before the argument of Allah the Irresistible, all their arguments will be of no avail. That day one and all shall be helpless in His Presence. They will be hoping against hope for His Mercy and mighty afraid of His punishment.

"And it has been related to us in a tradition that the men of the Ummah in the last will be friends of one another only apparently but in reality enemies of one another.

"And we seek refuge in Allah for it that you do not take this epistle from us in its true spirit and light it deserves. We have written this letter to you with the sentiment of sincerity and well-wishing. Peace and blessing of Allah be upon you".

مِنْ عُمَرِ بْنِ الْخَطَّابِ إِلَى أَبِي عُبَيْدَةَ وَمُعَاذٍ، سَلَامٌ عَلَيْكُمَا، أَمَا بَعْدُ: -
فَقَدْ أَتَانِي كِتَابُكُمَا تَذَكُّرًا أَنْكُمَا عَهْدُ تُمَانِي وَأَمْرُ نَفْسِي لِي مُهِمٌّ، فَأَصْبَحْتُ

قَدْ وَلَّيْتُ أَمْرَ هَذِهِ الْأُمَّةِ أَحْمَرَهَا وَأَسْوَدَهَا يَجْلِسُ بَيْنَ يَدَيَّ الشَّرِيفُ وَالْوَضِيعُ
وَالْعَدُوُّ وَالصَّدِيقُ وَلِكُلِّ حِصَّةٍ مِنَ الْعَدْلِ كَتَبْتُمَا فَاَنْظُرْ كَيْفَ أَنْتَ عِنْدَ ذَلِكَ
يَا عُمَرُ وَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ عِنْدَ عُمَرَ عِنْدَ ذَلِكَ إِلَّا بِاللَّهِ عَزَّ وَجَلَّ، وَكَتَبْتُمَا
تُحَذِّرَانِي مَا حَذَرْتُ عَنْهُ الْأُمَمُ قَبْلَنَا، وَقَدِيمًا كَانَ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ بِأَجَالِ
النَّاسِ يُقَرِّبَانِ كُلَّ بَعِيدٍ، وَيُبَلِّغَانِ كُلَّ جَدِيدٍ، وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ، حَتَّى
يَصِيرَ النَّاسُ إِلَى مَنَازِلِهِمْ مِنَ الْجَنَّةِ وَالنَّارِ، كَتَبْتُمَا تُحَذِّرَانِي أَنَّ أَمْرَ هَذِهِ الْأُمَّةِ
سَيَرْجِعُ فِي آخِرِ زَمَانِهَا إِلَى أَنْ يَكُونُوا إِخْوَانُ الْعِلَاقَةِ أَعْدَاءُ السَّرِيرَةِ وَلَسْتُمْ
بِأَوْلِيَّكَ، وَلَيْسَ هَذَا بِزَمَانِ ذَاكَ، وَذَلِكَ زَمَانٌ تَظْهَرُ فِيهِ الرَّغْبَةُ وَالرَّهْبَةُ،
تَكُونُ رَغْبَةُ النَّاسِ بَعْضُهُمْ إِلَى بَعْضٍ لِصَلَاحِ دُنْيَاهُمْ، كَتَبْتُمَا تَعَوِّذَانِي بِاللَّهِ أَنْ
أُنْزَلَ كِتَابُكُمْ سِوَى الْمَنْزِلِ الَّذِي نَزَلَ مِنْ قُلُوبِكُمَا، وَأَنْكُمَا كَتَبْتُمَا بِهِ نَصِيحَةً
لِي، وَقَدْ صَدَقْتُمَا، فَلَا تَدْعَا الْكِتَابَةَ إِلَيَّ، فَإِنَّهُ لَا غِنَى لِي عَنْكُمَا، وَالسَّلَامُ عَلَيْكُمَا.

(المسلمون، فروري ۱۹۵۴)

Min Umarabnil khat'tabi ilaa Ubaidata wa' Muazin, salamun
alaikuma, am'mja baad:-

Faqad atanie kitabukuma tazkurani an'nakuma ahit'tumanie
va'amru nafsi lie muhim'mun, fa'asbah'tu qad val'litu amra
hazihil um'mati ahmariha va'asvadiha yajlisu baina
yaday'yashrifu val'vazie'u val'aduv'vu vas'sadiequ valikul'lin
his'satum minal'adli katabtuma fanzur kaifa anta ind zaalika
ya umaru va'in'nahu la haula vala quv'vata inda umara inda
zaalika il'la bil'lahi az'za vajal'la, vakatabtuma tuhaz'ziranini
ma huz'zirat anhul umamu qablana, vaqadeeman
kanakhtilaful laili van'nahari bi'aajalin'nasi yuqar'ribani kul'la
ba'eedin, vayubliyani kul'la jadeedin, vayatiyani bikul'li
mau'udin, hat'ta yaseeran'nasu ilaa manazilihim minal jan'nati
van'nari, katabtuma tuhaz'ziraninie an'na amra hazihil um'mati
sayarji'u fie akhiri zamaniha ilaa ay'yakoonu ikhwanal
alaniyati a'da'as sarirati valastum bi'ulaa'ika, valaisa haaza
bizamani zaka, vazaalika zamanun tazharu fiehir raghatu
var'rahbatu, takoonu raghatun'nasi ba'zihim ilaa ba'zin
lilalahi dunyahum, katabtuma tu'aw'wizaninie bil'lahi an
unzila kitabakuma sival manzilil lazie nazala min
qulumikuma, va'an'nakuma katabtum'a bihi nasihatil lie.

vaqad sadaqtuma, fala tada'al kitabata ilay'ya, fa'innahu laghinaa lie ankuma, vas'salamu alikuma.

Al-Muslimoon, Feb. 1954

When this letter found 'Umar, he wrote back in reply:

From *'Umar bin Khattab to Abu 'Ubaidah and Mu'az*. "I send good wishes of peace and blessings of Allah. I am in receipt of your joint epistle in which you have written that prior to this new responsibility I was anxious about my own reform, training and supervision. But now the entire responsibility has come to my shoulders. There will come to my assemblies high and low and friend and foe alike. And every one of them has the right to justice and equitable treatment. You have written that I should think over my course of action under these conditions. What can I say in answer to this (thought-provoking) suggestion, since 'Umar has neither prudence nor power.

They can come from Allah alone. Then you have instilled fear of Allah into my heart regarding the end outcome of our deeds -as before us had been warned about their ending. This alternation of day and night, associated closely with the life of man, is bringing closer that which is distant, is decaying everything fresh and is bringing closer our eyes every prophecy, until the life on earth comes to an end. Hereafter commences, which shall take every one to heaven or hell according to his record of deeds (and the decision of Allah). You have also warned me about the fact that people in the last days shall be friends of one another in appearance and enemies of one another in disguise. So be sure that you are not the people about whom it was said in the report. Nor is this the period when such hypocrisy will make its appearance. That will be the period when men will love one another for (the promotion of) their worldly interests and to safeguard these material interests they will be afraid of one another. You have also written that you seek refuge in Allah that I take your letter in the wrong light. Undoubtedly what you say is true. You have written this letter with the sentiment of sincere well-wishing. Do not stop writing to me. I can never be independent of the sincere advice of both of you. And I pray for the peace and blessing of Allah for you also (as you have wished me)".

5. LOVE OF TRUTH, AVERSION TO EVIL, ENJOINING JUST AND GOOD AND FORBIDDING EVIL?

(٣١٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَرَ
صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَذْمِ الْإِسْلَامِ.
(مشکوٰۃ، ابراہیم بن میسرہ)

315. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man waq'qara sahiba bid'atin faqad a'ana alaa hadmil Islami.

315. The Apostle of Allah said, "Whoever honoured an innovator, helped in the scattering of the Faith".

—*Mishkat, Ibrahim bin Maisarah*

Exposition: An innovator is one who introduces into Islam some view or deed which is (not only alien) but contradictory or not in keeping with its basic principles. Such a person tries to scatter Islam. And he who honours him helps him in his mission of destroying the divine faith. What the Prophet wants to stress is that such persons should not be looked upon with a respect and treated honourably in Muslim society and their nefarious activities should not be tolerated. Looking at our society in the light of this tradition, we find it in a deplorable state of degeneration and decay.

(٣١٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ لَا تَقُولَنَّ لِلْمُنَافِقِ سَيِّدٌ
فَإِنَّهُ إِنْ يَكُنْ فَقَدْ أَسَخَطْتُمْ رَبَّكُمْ.
(مشکوٰۃ)

316. Qaala Rasulul'lahi Sal'lal'lahi Alaihi Wasallama la taqu lun'na lilmunifiqi say'idun fa'innahu in yakun faqad askhat'tum rabb'akum.

316. The Apostle of Allah said, "Do not address an innovator as (your) leader, for by so doing you will displease you Lord and Cherisher."

—*Mishkat*

Exposition: Do not address the innovator as (your) leader means that a person whose word and deed are contradictory,

who does not believe in Islam as the only true faith, who is sceptical where Islamic teachings are concerned, is not worthy of becoming your leader. If you make him your leader, you will annoy Allah. And one with whom Allah is annoyed cannot find asylum anywhere. He is contemptible in this world and doomed in the next.

(٣١٧) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍاءِ بْنِ الْعَاصِ قَالَ لَا تَعُودُوا شُرَابَ الْخَمْرِ إِذَا مَرَضُوا.
(الادب المفرد)

317. An Abdil'lahibni Amribnil Aasi qaala la ta'udoo shur'rabal khamri iza marizoo.

317. *Abdullah Ibn Umar* says, "When the drunkards fall (ill) do not visit them to enquire of their health".

— *Al-Adab-ul-Mufrad*

(٣١٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاءُهُمْ فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَآكَلُواهُمْ وَشَارَبُوهُمْ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ فَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ، ذَلِكَ، بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ. قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَكِنًا فَقَالَ لَا، وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا أَوْ لِيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لِيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ.
(بيهقي - مشكوة - ابن مسعود)

318. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lam'ma vaqa'at banu isra'ila filma'asi nahat'hum ulma'a hum falam yantahu fajaalasuhum fie majaalisihim va'aakaluhum vashaarabuhum fazaraba'lahu quluba ba'zihim biba'zihim fala'anahum alaa lisaani da'ooda va'eesabni maryama, zaalika bima asauw'wa kaanu ya'tadoon. qaala fajalasa rasu'lul'lahi Sallallahu Alaihi Wasal'lama vakana mut'taki'an faqala la, val'lazie nafsi biyadihi latamurun'na bilmaroofi valatanhawun'na anilmunkari valatakhuzun'na alaa yada yiz'zalimi valata' tirun'nahu alal haq'qi atran aulayazriban'nal lahu biqu'lubi ba'zikum alaa ba'zin sum'ma layalan'nanakum kama la'ana'hum.

318. The Apostle of Allah said, "When the Israelites indulged in violation of the divine injunctions, their Ulama tried to restrain them but in vain. However, (instead of boycotting them) they participated in their gathering and started eating and drinking with them as usual. When things came to such a pass, Allah made them similar in mind and heart and cursed them through the Prophets David (Daood) and Jesus (Maseeh), son of Mary. This was done because of their violation of divine injunctions and their persistence with excesses. Abdullah Ibn Mas'ood, the reporter of this tradition says that the Prophet was in a reclining position (at this stage) sat erect and said, "No, by one in whose hand rests my life you shall surely be enjoining good and prohibiting evil, holding the hand of the tyrant and forcing him to bow down to truth. If you abstain from it, the hearts of all of you too will become similar. And then Allah will throw you off from his Mercy and Guidance just as he did with the Israelites.

—Baihaqi, Mishkat, Ibn Mas'ood

(٣١٩) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَثَلُ الْمُذْهَبِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ مَثَلُ قَوْمٍ اسْتَهْمُوا شَفِينَةً، فَصَارَ
بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا
يَمُرُّ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَتَأَذُّو بِهِ فَآخِذًا فَاسًّا، فَجَعَلَ يَنْقُرُ أَسْفَلَ
السَّفِينَةِ فَاتَوَهُ فَقَالُوا مَا لَكَ؟ قَالُوا تَأْذِيْتُمْ بِي وَلَا بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا
عَلَى يَدَيْهِ أَنْجَوْهُ وَنَجَّوْا أَنْفُسَهُمْ وَإِنْ تَرَكَوهُ أَهْلَكُوهُ وَأَهْلَكُوا أَنْفُسَهُمْ.

(بخاری)

319. Anin'numanibni Basheerin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama masalul mudhini fie hudoodil'lahi val'vaqi'i masalu qaumi nistahamu safinatan, fasara ba'azuhum fie asfaliha vsara ba'zuhum, fie a'alaha, fakanal lazie fie asfaliha yamur'ru bilma'i alal'laziena fie a'laha fataz'zubihi fa'akhaza fas'an, faja'ala yanquru asfalas safienati fa'atauhu faqalu malaka? qala ta'az'zaitum bie vala bud'dalie minal ma'i, fa'in akhazu alaa yadaihi anjauhu vanaj'ju anfusahum va'in tarakuhu ahlakuhu va'ahlaku anfusahum.

319. *Noman bin Basheer* reports that the Apostle of Allah said, "One who violates the commandments of Allah and he who witnessing the acts of his does not restrain him but tolerate

them, their example is like that of persons who hired a boat and cast lots for the upper and lower deck. Those in the lower deck had to pass by those in the upper deck to fetch water from the sea, and the latter were put to some inconvenience. So the occupants of the lower deck took an axe and began rending the bottom of the boat. The men in the upper deck came down to them, saying, "what are you doing"? They said in reply, "We need water which can be had only from the upper deck. But since you are inconvenienced by our frequenting your deck, we shall now obtain our supply of water direct after rending holes in the bottom of the boat." After relating the example of the boat and its occupants the Prophet added. "If the men in the upper deck prevent the lower deck men from rending holes in the boat they would save them from drowning and themselves too. However, If they do not restrain them from it (their suicidal attempt) and connive of it, they are sure to drown all the occupants of the boat including themselves".

— Bukhari, Noman bin Basheer

(۳۲۰) خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاتْنَى عَلَى طَوَائِفٍ مِنَ الْمُسْلِمِينَ خَيْرًا ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ لَا يُفْقَهُونَ جِيرَانَهُمْ وَلَا يَعْلَمُونَهُمْ وَلَا يَعْظُونَهُمْ؟ وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُونَ مِنْ جِيرَانِهِمْ وَلَا يَتَفَقَّهُونَ وَلَا يَتَعِظُونَ؟ وَاللَّهِ لَيَعْلَمَنَّ قَوْمٌ جِيرَانَهُمْ وَيَفْقَهُونَهُمْ وَيَأْمُرُونَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيرَانِهِمْ وَيَتَعِظُونَ أَوْ لَا عَاجِلَ لَهُمُ الْعُقُوبَةُ ثُمَّ نَزَلَ، فَقَالَ قَوْمٌ مَنْ تَرَوْنَهُ عَنَى بِهِؤُلَاءِ؟ قَالُوا الْأَشْعَرِيِّينَ، هُمْ قَوْمٌ فَقَهَاءُ وَلَهُمْ جِيرَانٌ جُفَاءُ مِنْ أَهْلِ الْمِيَاهِ وَالْأَغْرَابِ، فَبَلَغَ ذَلِكَ الْأَشْعَرِيِّينَ فَاتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ ذَكَرْتَ قَوْمًا بِخَيْرٍ وَذَكَرْتَنَا بِشَرٍّ فَمَا بَالُنَا فَقَالَ لَيَعْلَمَنَّ قَوْمٌ جِيرَانَهُمْ وَلَيَعِظُنَّهُمْ وَلَيَأْمُرُنَّهُمْ وَلَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيرَانِهِمْ وَيَتَفَقَّهُونَ أَوْ لَا عَاجِلَ لَهُمُ الْعُقُوبَةُ فِي الدُّنْيَا، فَقَالُوا يَا رَسُولَ اللَّهِ أَنْفِطِنُ غَيْرَنَا؟ فَأَعَادَ قَوْلَهُ عَلَيْهِمْ فَأَعَادُوا قَوْلَهُمْ "أَنْفِطِنُ غَيْرَنَا؟" فَقَالَ ذَاكَ أَيْضًا، فَقَالُوا أَمَهَلْنَا سَنَةً، فَأَمَهَلَهُمْ سَنَةً، لِيَفْقَهُوهُمْ وَيَعِظُوهُمْ ثُمَّ قرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ "لِئِنْ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ"

(الآية طبرانی)

320. Khataba Rasulul'lahi Sallallahu Alaihi Wasal'lama zata yaumin fa'asnaa alaa tawa'ifa minal muslimiina khairan

sum'ma qaala ma balu aqwamil la yufaq'qihoona jeeranahum
 vala yu'al'limoonahum vala ya'izoonahum? vama balu
 aqwamil'la yata'allamoona min jiranihim vala
 yatafaq'qahoona vala yatta'iz'zooona? val'lahi layu'al'liman'na
 qaumun jiranihum vayufaq'qihunahum vayamurunahum
 vayanhaunahum valayata'al'laman'na qaumun min jiranihim
 vayatafaq'qahoona vayat'ai'zooona aula'ua jilan'nahumul
 uqoobata sum'ma nazala, faqala qaumum man taraunahu
 anaa bihaa'ula'i? qaalu al'ash'ariy'yina, hum qaumun fuqaha'u
 valahum jiranun jufatum min ahlil miyahi val'arabi,
 fabalagha zaalkikal ash'ariy'yeena fa'atau rasulal'lahi
 Sallallahu alaihi Wasal'lama, qaalu ya Rasu'lal'lahi zakarta
 qaumam bikhairiv vazakartana bishar'rin fama baluna faqala
 lyua'lliman'na qaumun jiranahum valaya'izun'nahum
 valaya'murn'nahum valayazhawun'nahum valayatal'laman'na
 qaumun min jiranihim vayat'ta'izooona vayatafaq'qahoona
 aula'ua'a jilan'nahumul uqoobata fid'dunya, faqaalu ya
 rasu'lal'lahi anfat'tinu ghairana? fa'adaqaualahu alaihim
 fa'adoo qaulhum "anufat'tinu ghairana? faqaala zaka aizan,
 faqaalu amhilna sanatan, fa'amlahum sanatán, liyufaq'qihi-
 huhum vaya'izoohum sum'ma qara'a rasulul'lahi Sallallahu
 Alaihi Wasal'lama hazihil aayata "lu'inal'laziena kafaroo mim
 banie Isra'ela.

320. The Apostle of Allah harangued one day and praised some Muslims in it. Then he said, "Why is it that some people do not educate them and create understanding of the faith in them? They do not bring home to them the evil consequences of their ignorance of the faith and do not restrain them from evil deeds. And why is it that some people do not learn their faith from their neighbours to create in themselves comprehension of the faith and do not learn from them the exemplary consequences of lack of religious knowledge? By Allah! The people must educate their neighbours, create the perception of the Faith in them, admonish them, preach goodness to them, and restrain them from evil deeds. Also people will have to learn their faith from their neighbours, create in themselves understanding of the faith and accept their (neighbours) admonitions and sermons otherwise I will punish them before long, some men from the audience asked him, "Who are these people against whom you have made these remarks"? Some others opined that the Prophet alluded to the faithful,

Asha'rites. They have a clear understanding of faith and in their neighbourhood the inhabitants of the hamlets by the streams are ignorant rustics. When the Ash'arites heard about the harangue of the Prophet they came to him and said, "O Apostle of Allah! you have approved of some people and shown your annoyance for us. What is our fault? We would very much like to know". He (the Prophet) said, "Men must educate their neighbours, admonish them, enjoin good and forbid evil. Similarly, men will have to learn the faith from their neighbours, accept their sermons and admonition and create (in themselves) the comprehension of the faith or I will chastise these people in the life of this world before long. At this the Ash'arites said, "O Apostle of Allah! Shall we create understanding of faith in others too? (Is education and preaching of faith to others also our responsibility)"? The Prophet said, "yes. That is your responsibility, "They requested him for one year's time (to accomplish it) and the Prophet granted their prayer for one year's respite (during which period they would create perception of the faith in their neighbours and teach them the position of Islam pertaining to the commandments (the Shari'ah). After that the Prophet recited the following verse of the Qur'an:

Curses were pronounced upon those among the children of Israel who rejected faith, by the tongue of David and Jesus, the son of Mary: because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed : evil indeed were the deeds which they did".

— *Al Qur'an V81-82*

6. PREACHING WITHOUT PRECEPT

(٣٢١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَمَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَطْحَنُ فِيهَا كَطْحَنِ الْحِمَارِ بِرَحَاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ أَيُّ فُلَانٍ مَا شَانُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ كُنْتُ أُمُرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَيْكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ.
(بخاری - مسلم - أسامة بن زيد)

321. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yuja'u bir'rajuli yaumal qiyamati fayulqaa fin'nari fatandaliqu

aqtabuhu fin'nair fayat'ahnu fieha katahnul himari birahahu fayajtami'u ahlun'nari alaihi fayaquloona aiye fulanu ma shanuka? alaisa kunta ta'muruna bilma'roofi vatanhana anilmunkari? qaala kuntu aamurukum bil ma'roofi wala aatiehi wa anhaakum anil munkari va'atiehi.

321. The Apostle of Allah said, "A person will be brought on Doomsday and thrown in to the Fire. His entrails shall come out (of his abdomen). Then he will go round them as a donkey takes rounds of the mill (it has to drive). The other in mates of fire will gather round him and enquire of him" O you such and such! What is this calamity you are afflicted with? Did you not enjoin good and forbid evil to us in the life of the world (we have left behind) (How do you happen to be here in spite of preaching good deeds)? That person (being thus tormented) will say, "I preached goodness to you but never acted upon it myself, and forbidding you evil did not abstain from it.

—Bukhari, Muslim Usamah bin Zaid

(۳۲۲) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ لَيْلَةَ أُسْرَى بِي رَجُلًا تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ، قُلْتُ مَنْ هَؤُلَاءِ يَا جَبْرِيْلُ؟ قَالَ هَؤُلَاءِ خُطَبَاءُ أُمَّتِكَ يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ.
(مشکوٰۃ-انس)

322. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala ra'aita lailata usriya bie rijalan tuqrazu shifahuhum bimaqarieza min narin, qultu man ha'ula'i ya jibrielu? qaala ha'ula'i khutaba'u um'matika ya'murunan'nasa bilbir'ri vayansauna unfusahum.

322. The Prophet said, "I saw on the night of ascension some people whose lips were being incised with scissors of fire. I asked Jibril. "Who are these people?" Jibril said, "they are the preachers of your *Ummah*. They enjoined good and instilled fear of Allah in other persons but forgot themselves".

—Mishkat, Anas

(۳۲۳) عَنْ حُرْمَلَةَ قَالَ، قُلْتُ يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي بِهِ أَعْمَلُ؟ فَقَالَ إِنَّتِ الْمَعْرُوفُ وَاجْتَنِبِ الْمُنْكَرَ، وَانْظُرْ مَا يَعْجِبُ أَدْنَكَ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَاتِهِ، وَانْظُرِ الَّذِي تَكْرَهُ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَاجْتَنِبْهُ.
(بخاری)

323. An Harmalata qaala, qultu ya Rasulal'lahi matamuruni bihi a'amalu? faqaala ie'til maroofa vajtanibil munkara. vanzur ma yujibu uzunaka an yaqoola lakal qaumu iza qumta min indihim fa'tihi, vanzuril'lazie takrahu an yaqoola lakal qaumu iza qumta min indihim fajtanibhu.

323. *Harmalah* says that he said to the Prophet, "What are the things you would command me to practise? The Prophet said, "If you like that men after your departure from their assembly remember you with your good qualities, create them in yourself. And those that you detest being associated with you (in their conversations) shun them". — *Bukhari*

Exposition: The desire of man to be mentioned among his fellow beings with his good points on without the least reference to the dark side of his character is natural. And for this too will have to become really good and abstain from all evil since."

(٣٢٣) إِنَّ رَجُلًا قَالَ لِابْنِ عَبَّاسٍ أُرِيدُ أَنْ أُمَرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ أَبْلَغْتَ تِلْكَ الْمَنْزِلَةَ؟ قَالَ أَرْجُو، فَقَالَ لَهُ إِنَّ لَمْ تَخْشَ أَنْ تُفْتَضَّحَ بِثَلَاثِ آيَاتٍ مِّنْ كِتَابِ اللَّهِ فافْعَلْ، قَالَ الرَّجُلُ وَمَا هُنَّ؟ قَالَ قَوْلُهُ "اتَّامُرُونَ النَّاسَ" الْآيَةَ، فَهَلْ أَحْكَمْتَ هَذِهِ؟ قَالَ لَا، فَقَالَ وَالثَّانِيَةُ قَوْلُهُ "لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ" فَهَلْ أَحْكَمْتَهَا؟ قَالَ لَا، فَقَالَ وَالثَّالِثَةُ مَقَالَهُ شُعَيْبٍ "مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَكُمْ عَنْهُ" فَهَلْ أَحْكَمْتَهَا؟ قَالَ لَا، قَالَ فَايْدَأِبْنَفْسِكَ (الدعوة)

324. Inna rajulan qaala libni Abbasin uriedu an aamura bilma'roofi va'anhaa anilmunkari, faqaala lahubnu Abbasin abalaghta tilkal manzilata? qaala arjoo, faqaala lahu il'lam takhsha an tuqtazaha bisalaasi aayaatim min kitabil'lahi faf al, qaalar'rajulu vama hun'na? qaala qauluhu "atamuroonan nasa" alaayata, fahal ahkamta hazihi qaala la, faqaala vas'saniyatu qauluhu "lima taquloona mala tafaloona" fahal ahkamta? qaala la, faqaala vas'salisatu maqalatu shu'aibin "mauriedu anukhalifakum ilaa ma anhaakum anhu" fahal ahkamta? qaala la, qaala fabda binafsika.

324. A certain person said to Abdullah Ibn Abbas, "I wants to preach faith and to enjoin good and forbid evil". Abdullah Ibn Abbas said". Have you attained that position"? He said, "yes I hope so. "Ibn Abbas said, "If you are not afraid that the three

verses of the Quran will bring you to disgrace, do preach faith". He asked him (Ibn Abbas), "Which are those three Quranic Verses"? Ibn Abbas said, "The first verse is this: Do ye enjoin right conduct on the people and forget (to practise it) yourselves? (Q. II.44) Ibn Abbas said to him, "Have you practised it fully in your life"? He replied, "No". Continuing, Ibn Abbas said, "and the second verse in this: O ye who believe! why say ye that which ye do not. (Q. LXI.2). Have you lived upto it satisfactorily"? That person said. "No.". "And the third verse" he went on to say is, "I wish not in opposition to you, I do that which I forbid you to do¹ (Q.XI:88). Ibn Abbas asked him, If he had put into practice this third verse. He said, "No". Then Ibn Abbas told him to go and enjoin good on him and forbid evil to himself before (trying it on) others. This is the first stage of preaching".

— *Al-Da'wah*

Exposition: This person probably due to ignorance of the delicate position of grave responsibility of a preacher of Faith, had in good faith, taken into his head that the best charitable act could be preaching faith of Allah to his servants before he had practised it on himself. Abdullah Ibn Abbas measured him with the Qur'anic yard stick (norms and principles) and through his own confession demonstrated in his own capacity for this delicate job.

(٣٢٥) عَنْ الْحَسَنِ قَالَ الْعِلْمُ عِلْمَانِ، فَعِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ،
وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللَّهِ عَزَّوَجَلَّ عَلَى ابْنِ آدَمَ.
(دارمي)

325. Anilhasani qaalal ilmu ilmani, fa'ilmun filqalbi fazakal
ilmun nafi'u, va'ilmun alal'lisani fazaka hujjatul lahi az'za
vaja'lla alabni aadama.

325. Hasan said, "Knowledge is of two kinds" One is that which from the tongue passes on to the heart and settles there. If knowledge will be thin that will stand in good stead on the Day of Judgment. And the other is that which remains limited to the tongue only and does not find its way to the heart. The latter knowledge shall become an argument and inviolable evidence against man on Doomsday.

— *Darimi*

Exposition: Ignorance of law is no excuse. Yet an ignorant person pleads for favourable consideration and implores for a certain amount of dilligence in his case and his prayer may be entertained to some extent in genuine case. But it would be the height of simplicity and erroneous notion to think that he would go scot-free in the face of an overwhelming evidence to neglect or wilful disobedience with full knowledge of the code of conduct (law and how he had arrogantly violated it. Allah, the Exalted and Mighty shall say to him, "You knew everything. What then prevented you from putting your knowledge into practice which would have awaited you here, this Day?

7. ACQUISITION OF THE KNOWLEDGE OF FAITH

(۳۲۶) عَنْ مُعَاوِيَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.
(بخاری - مسلم، معاوية)

326. An Muaviyata qaala, qaala Rasulul'lahi Sal'lal'ahu Alaihi Wasal'lama man yuridil'lahu bihi khairan yafafq'qih' hu fid'dieni.

326. The Apostle of Allah said, "The person whom Allah graces with excellence. He bestows upon him knowledge and understanding of His faith".

—Bukhari, Muslim, Mu'aawiah

Exposition: Apparently enough the knowledge and understanding of Faith is the fountain head of all goodness. One who comes by it is blessed with the bounties of both the worlds. He will amend and adorne his own life and those of others.

(۳۲۷) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يُلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ.
(مسلم)

1. The Prophet Sho'aib had made this remark when admonishing exhorting his people to give up their fraudulent trade and their notorious sharp practices of short weighig and short measuring and highway robbery, extracting forcibly as much as they could from the trade caravans passing the highway close to their hamlets as the demand of the right of way and safety, of life granted to them. He (Sho'aib) had pointed to them that unlike them his word and deed had no contradiction but perfect accord.

327. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man salaka tarieqan yaltamisu fiehi ilman sah'halal lahu lahu bihi tarieqan ilal jan'nati vamajtama'a qaumun fie baitim mim buyutillahi yatloona kitabal lahi vayatada rasunahu, bainahum illa nazalat alaihimus sakienatu vaghshiyatuhumur' rahmatu vahaffathumul malaa'ikatu vazakarahumullahu fieman indahu vamam bat'tabihi amaluhu lam yusra bihi nasabuhu.

327. The Apostle of Allah said, "The person who undertakes a journey for acquisition of knowledge Allah shall make his way to heaven easy. And those who get together is one of the houses of Allah (mosque) and recite the Book of Allah and discuss it, on them descends the peace of mind inspired by Allah. His Mercy covers them, the angles surround them and Allah mentions them in the assembly of his angles. And one whose deeds make him a laggard in this respect, his nobility of birth cannot advance him".

—Muslim, Abu Hurairah

Exposition: In this report the Prophet has on the one side given glad tidings to those in quest of religious lore and on the other warned them against the risks of not putting that knowledge into practice (which is its real use). If he lags behind in living up to his knowledge, neither his erudition nor his high birth can raise him in position in the right of Allah. The one thing that can exalt him are his own good deeds.

(٣٢٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِي مَسْجِدِهِ، فَقَالَ كِلَاهُمَا عَلَى خَيْرٍ وَأَحَدُهُمَا أَفْضَلُ مِنْ صَاحِبِهِ، أَمَّا هَؤُلَاءِ فَيَدْعُونَ اللَّهَ وَيَرْغُبُونَ إِلَيْهِ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ وَأَمَّا هَؤُلَاءِ فَيَتَعَلَّمُونَ الْعِلْمَ وَيُعَلِّمُونَ الْجَاهِلَ فَهُمْ أَفْضَلُ، وَإِنَّمَا بُعِثْتُ مُعَلِّمًا، فَجَلَسَ فِيهِمْ.
(مشكلة)

328. An Abidi'lahibni Amrin an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama mar'ra bimajlisaini fie masjidih, faqaala kilahuma alaa khairin va'ahadu huma afzalu min sahibih, am'ma ha'ulaa'i fayad'oonal'laha vayarghaboona ilaihi, fa'in sha'a a'taahum va'in sha'a mana'ahum, va'am'ma ha'ulaa'i

fayata'allamoonal ilma vayu'allimoonal jahila fahum afzalu,
va'in'nama bu'istu mu'alliman, fajalasa fiehim.

328. *Abdullah bin 'Amr bin-al-As* says, "One day the Prophet came to his mosque (Prophet's mosque) and found two assemblies there. (One of them was busy with remembrance of Allah and his Clarification and the other was occupied with learning and imparting knowledge of faith). He said, "Both of them are engaged in good deeds, still one of them is superior to another, The people absorbed in remembrance of Allah may or may not be given by Allah (what they desire) at will. As for the other group they are devoted to learning and teaching faith. And I have been sent as a teacher. And with these words he joined the second assembly".

— *Mishkat, Abdullah bin 'Amr*

8. IMPORTANT PRINCIPLES OF THE CALL TO FAITH

(۳۲۹) كَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا
عَبْدِ الرَّحْمَنِ لَوْ دِدْتُ أَنَّكَ ذَكَّرْتَنَا فِي كُلِّ يَوْمٍ، فَقَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ
ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمْلِكُكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا.
(بخاری، مسلم)

329. Kaana Abdul'lahibnu Mas'oodin yuzakkirun'nasa fie
kul'li khameesin faqaala lahu rajulun ya aba abdir'rahmaani
lavadit'tu an'naka zak'kartana fie kul'li yaumin, faqaala ama
in'nahu yam'nauni min zaalika an'nie akrahu an umil'lakum
va'inni atakhaw'walukum bilmau'izati kama kaana
Rasulul'lahi Sallallahu Alaihi Wasal'lama yatakhaw'walu- na
biha makhafatas sa'aamati alaina.

329. *Abdullah Ibn Mas'ood* used to preach every Thursday. Somebody said to him, "O Abu Abdur-Rahman! I would like that you admonish us everyday. "He (Ibn Mas'ood) said, what restrains me from preaching every day is that you will (soon) get tired of it, which I do not like. I admonish with intervals just as the Prophet used to harangue with intervals. And he did it so that we may not be wearied.

— *Bukhari, Muslim, Abdullah Ibn Mas'ood*

Exposition: The principle confirmed by the practice of the Prophet and Abdullah Ibn Mas'ood is that those preaching faith should not worry people by too frequent admonitions, they should take stock of the existing, condition study a particular selling and situation whether it is favourable for preaching or not. The preacher should be like a cultivator who is eagerly looking for rains. And as soon as there is a shower he starts preparing ground for sowing his seed. So neither it timed preaching is proper, nor negligence in looking for favourable occasions can be justified. Proper occasion may keep coming but the preacher may go on measuring his own dignity and prestige and not avail them.

(٣٣٠) عَنْ عِكْرَمَةَ أَنَّ ابْنَ عَبَّاسٍ قَالَ حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّةً تَيْنِ، فَإِنْ أَكْثَرْتَ لثَلَاثَ مَرَّاتٍ وَلَا تُمَلِّنَنَّ النَّاسَ هَذَا الْقُرْآنَ، وَلَا الْفَيْنِكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقْصُ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَيَمْلَهُمْ، وَلَكِنْ أَنْصِتْ فَإِذَا أَمْرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ، وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَإِنِّي عَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ لَا يَفْعَلُونَ ذَلِكَ.

(بخاری)

330. An Ikramata an'nabna Ab'basin qaala had'disin nasa kul'la jum'atin mar'ratan, fa'in abaita famar'ra taini, fa'in aksarta salasa mar'ratin vala tumil'lal'lan nasa haazal qur'ana, vala ulfiyan'naka tatil qauma vahum fie hadiesim min hadeesihim fataqus'sa alaihim fataqta'a alaihim hadiesuhum fatumil'lahum, valaakin ansitu fa'iza amarooka fahad'dashum vahum yashtahoonahu, vanzuris saj'a minad'dua'i fajtanibhu fa'inni ahit'tu rasu'la'l'lahi Sallallahu Alaihi Wasal'lama va'ashabahu la yafaloona zaalika.

330. *Ikramah* reports Abdullah Ibn Abbas to have said, "Preach once every weak. You may do it twice a weak but never more than thrice a week. Do not create aversion to Qur'an in people. And it should never be that ever on finding them engaged in some discussion on your arrival you thrust yourself on them with your sermon. Keep quiet on such occasions and preach on when you perceive inclination in them and they request you for it. And beware! Refrain from use of

measured and rythmical (affectable) speeches. I have seen the Prophet and his companions. They never made affectable speeches and adorned language.

— Bukhari, Ikrama

Exposition: A tradition has been quoted in mabsoot by Imam Sarkhasi in which the Prophet is reported to have said, "Do not adopt the ways whereby men come to detest service and devotion to Allah".

The words 'request you' or make a demand for it in the tradition means that they either say it in so many words or their countenances give an indication that they are in mood to listen to you. Only then you should preach them. Wasting your breath on an unwilling crowd and their boredom (total lack of interest) evinced by their countenances and gestures may not sound such an insult to you personally but the Book of Allah and the Sunnah of the Prophet deserve much respect.

(۳۳۱) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا يُصَدِّقُ النَّاسَ حِينَ أَمَرَهُ اللَّهُ أَنْ يَأْخُذَ الصَّدَقَةَ، فَقَالَ لَهُ لَا تَأْخُذْ مِنْ حَزَرَاتِ أَنْفُسِ النَّاسِ شَيْئًا، خُذِ الشَّارِفَ وَالْبِكْرَ وَذَاتَ الْعَيْبِ فَذَهَبَ فَآخُذَ ذَلِكَ عَلَى مَا أَمَرَهُ النَّبِيُّ أَنْ يَأْخُذَ حَتَّى جَاءَ إِلَى رَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ فَذَكَرَ لَهُ أَنَّ اللَّهَ أَمَرَ رَسُولَهُ أَنْ يَأْخُذَ الصَّدَقَةَ مِنَ النَّاسِ يُزَكِّيهِمْ بِهَا وَيُطَهِّرُهُمْ بِهَا، فَقَالَ لَهُ الرَّجُلُ قُمْ فَخُذْ، فَذَهَبَ فَآخُذَ الشَّارِفَ وَالْبِكْرَ وَذَاتَ الْعَيْبِ، فَقَالَ لَهُ الرَّجُلُ وَاللَّهِ مَا قَامَ فِي إِبِلِي أَحَدٌ قَطُّ يَأْخُذُ شَيْئًا لِلَّهِ قَبْلَكَ، وَاللَّهِ لَتُخْتَارَنَّ
(كتاب الخراج، أبو يوسف)

331. Innan nabiyya Sallallahu Alaihi Wasal'lama ba'asa rajulan yusad'diqun'nasa heena amarahul lahu an yakhuzas sadaqata, faqaala lahu la takhuz min hazarati anfasin'nasi shai'an, khuzish'sharifa valbikravazatal aibi fazahaba fa'akhaza zaalika alaa ma amarahun nabiyyu an yakhuza hat'ta ja'a ilaa rajulim min ahlil badiyati fazakara lahu innal'la amara rasulahu an yakhuzas' sadaqata minan'nasi yuzak'kihim biha vayutah'hiruhum biha, faqaala lahur' rajula qum fakhuz, fazahaba fa'akhazash sharifa valbikra vazatal

aibi, faqaala lahur rajulu val'lahi ma qaama fie ibilie ahadun qat'tu ya'khuzu shai'an lil'lahi qablaka, val'lahi latakhtaran'na.

331. When *Zakat* was made obligatory and the Prophet was commanded by Allah to realize *Zakat* from people, He appointed a person for its collection and instructed him saying that he should not take the best part of people's property, so close to their hearts. Take from them old she camels and the issueless (very young females) and take their defective she-camel. So the collector of *Zakat* went out and collected *Zakat* from the cattle of the people according to the instructions of the Prophet until he came to a beduin Arab and told him that Allah has ordered the Prophet to realize *Zakat* from men. This (payment of) *Zakat* shall remove their (moral and spiritual impurity and make their belief firmer. That beduin (tribes) Arab said to the collector, "There are our animals go and take from them, that which you like". When the collector look old. Defective and very young she-camels from his stock, the owner said to him, "No, one before you ever came here to take Allah's share from our camels. By Allah! you will have to take the best animals. (How can inferior and defective thing, be presented before Allah)".

— *Kitab-al-khiraj, Abu Yusuf*

Exposition: If the Prophet had started taking the best part of their property, a revolt, against this commandments of Islam was possible. But gradually when the faith and belief became firmly rooted in their hearts and they had been trained, their sentiment in this behalf was so refined that the beduin (tribes) Arabs in the wilderness insisted that the best part of the property be taken as *Zakat*.

(۳۳۲) كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ.
(بخاری، انس)

332. Kaanan nabiyyu Sallallahu Alaihi Wasal'lama iza takal'lama bikalimatin a'adaha salaasan hat'ta tufhama anhu.

332. The Prophet repeated his words thrice (whenever

he felt there was need for it) so that men may fully comprehend them".

—Bukhari Anas

Exposition: Every language has its own peculiarities of speech. It is necessary to be fully acquainted with them. The aim is to convey one's message to the minds and hearts of men. The speaker will have to adopt the language and style according to the need of the audiences. To adopt a philosophical style of speech and men verbosity (or resorting to jargou) is to make the call to faith meaningless. About the Prophet Ayesah has said, "His (Prophet's) speech was so clear that whoever heard it, understood it".

(۳۳۳) قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِنَّ لِلْقُلُوبِ شَهَوَاتٍ وَأَقْبَالَ وَأَذْبَارًا فَاتَوْهَا مِنْ قَبْلِ شَهَوَاتِهَا وَأَقْبَالَهَا، فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.
(كتاب الخراج - امام ابو يوسف)

333. Qaala Aliy'yun razial'lahu anhu inna lilqulubi shahavativ va'iqbalav va'idbaran fa'atuha min qibali shahavatiha va'iqbaliha, fa'innal qalba iza ukriha amiya.

333. Ali said, "The hearts have some cravings and inclinations of their own. They are at times ready to listen to you and at others are closed to such reception. So find your way to the hearts of men through their inclinations and give them your message when they are prepared to listen to you. For, the heart. When compelled (to receive or accept any thing) becomes, blind (unreceptive and unaccommodating)".

—Kitab-al-khiraj Imam Abu Yusuf

(۳۳۴) قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَلْفَقِيَهُ كُلُّ أَلْفَقِيَهُ مَنْ لَمْ يُقْنِطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُرَخِّصْ لَهُمْ فِي مَعْاصِي اللَّهِ وَلَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ.
(كتاب الخراج)

334. Qaala Aliy'yubnu Abie Talibin razial'lahu anhu, alfaqihu kul'lul faqihi man'lam yuqnitin'nasa mir rahmatil lahi valam yurakh'khis lahum fie ma'asil'lahi valam yu'am'minham min azabil'lahi.

334. 'Ali Ibn Abu Talib says, "The best learned man (in the religious lore) is he who does not make people despair of Allah's Mercy through his speeches and sermons. Nor does he seek allowances and indulgences for boldness in disobedience to Allah and making them dauntless of Allah's visitation on them (His chastisement)".

—Kitab-al-Khiraj

Exposition: The tradition is very clear in conveying its message to the preachers that they should never adopt that approach which leaves no redeeming factor for the defaulter. Despairing of Allah's mercy he may give up all attempt at self reformation. On the other hand his tone in the mother of Allah's Mercy and his unlimited indulgence in conjunction with a mistaken concept of intercession of the Prophet may embolden them to deliberate violation of divine injunctions and yet reposing hope in their absolution out of divine mercy. Both sides must be placed before them in their proper proportion. Mercy shown to culprits and black guards in disregard of justice and equity becomes injustice to obedient servants of Allah. Allah is most Merciful to His servants but he is just, *Q'aim bil Qist* standing firm on justice (Q.III:18) but he is irresistible and lord of retribution also. In fact justice demands that arrogance and defiance in disobedience smacking of independence must receive their due. There must be perfect equilibrium between Mercy and justice of an All-wise Allah. The middle course as in everything else is the best and appealing to our common sense also.

9. GLAD TIDINGS TO THOSE ENGAGED IN SERVING THE FAITH

(۳۳۵) قَالَ مُعَاوِيَةُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ.
(بخاری-مسلم)

335. Qaala Muayiyatu samietun nabi'y'a Sallallahu Alaihi Wasal'lama yaqoolu la yazalu min um'matie um'matun

qa'imatum bi'amril'lahi la yazur'ru hum man khazalahum vala
man khalafahum hat'ta yatie amrul'lahi vahum alaa zaalika.

335. Mu'aviyah reports that he heard the Prophet saying, "A group shall always exist in my ummah that will protect the Faith of Allah. Those who do not stand firm by that group or those opposing it, shall not be able to totally eliminate it, until the Decision of Allah comes to pass (the world comes to an end). And this group of the defenders of faith shall remain in fact (unharmful and undeviated from the Right Path)".

— Bukhari, Muslim

(٣٣٥) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا
نَاسٌ يَكُونُونَ بَعْدِي يَوْدُ أَحَدَهُمْ لَوْرَانِي بِأَهْلِيهِ وَمَالِهِ.
(مسلم - الإبراهيمية)

336. In'na Rasulal'ahi Sallallahu Alaihi Wasal'lama qaala
in'na m'n ashaddi um'mati lie hub'ban, nasun yakunoona
ba'die yavad'du ahadu hum lauranie bi'ahlihi vamalihi.

336. The Prophet said, "Some of the men of my ummah, loving me most. Will come in late times. Every one of them will be longing if he had seen me with his household and his property".

— Muslim, Abu Hurairah

(٣٣٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدِّينَ بَدَأَ غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ
فَطُوبَى لِلْغُرَبَاءِ وَهُمْ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي.
(مشکوٰۃ - عمرو بن عوف)

337. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
in'nad'deena bada'a ghariban, vasaya'udu kama bada fatooaba
lilghuraba'i vahumul'laziena yuslihoona ma'afsan'nasu
mim ba'die min sun'nati.

337. The Apostle of Allah said, "The Islamic faith was alien to people in the beginning and before the long time it will once again become alien as before. So glad tidings for the strangers. And those strangers will be the people who will rise to revive my sayings (Sunnah) which others have corrupted".

— Mishkat, Amro bin Auf

Exposition: Islam has been the true faith revealed by Allah in every age from Adam to Muhammad (Sallallahu Alaihi Wasal'lam) in when it was most perfect and final form (edition) to last to the end of days. But before that it had been corrupted after the passing away of the Prophets. This corruption was worse confounded before the final most authentic edition of Islam and the abiding Book of Allah..... the Qur'an.....was revealed through the last Prophet, Muhammad Sallallahu Alaihi Wasal'lam inspite of the following of two earlier revealed editions of Islam (with later corrupted misnamers Judaism and Christianity) it was the darkest period of known history and Islam was the most alien faith. Then through the unifications of the efforts of the Prophet and his staunch followers for nearly three years it got introduced to the then known world and was soon dominant with authority and rule. Men in large numbers entered its fold and it was no more alien to mankind. But with the passage of time due to the deteriorating condition of its followers it began to lose its pristine purity. Innovations were introduced, slight differences of opinion and practice gave rise in due course to opposing sects, each one jubilant over its own edition of the faith. And it has once again become alien to a vast majority of so called believers and unbelievers alike. And those lucky few who rise to revive it in its original purity and brilliance, themselves become strangers to the generatrum of humanity. Such strangers have the glad tidings from the Prophet.



IX. REQUISITE QUALITIES FOR SERVING THE FAITH

1. THANKFULNESS

Ordinarily every individual of the Muslim ummah, must of necessity have this quality. But for those who devote themselves to revive faith in this corrupt atomosphere, it is inevitable and a plentiful supply of it at every step. Thankfulness in reality is the then; that when man thinks about himself with reference to the universe around him he is reminded of his own position in relation to his Creator and the fact his Creator long before his birth in this world provided air and nutrition for him in the darkness of his mother's womb. And when he was born into this world how many marvellous provisions had already been made for the most helpless creature like a human new born baby.

A loving mother who gave him suck, a provision made for him in her breast by Allah, before he was born. He could neither speak nor move about. But his lord and Cherisher made his mother so kind to him, even at the cost of her own comforts, even sleep, without which he could not have survived. Under the loving care of his parents, his Lord brought him up, gave his body strength and endowed him with power of speech, thought and understanding. And for his existence maintenance and progress in this world, the entire machinery of the universe is constantly at work under his command, without which life on earth would have been impossible.

On the one hand he looks to his own helplessness and infirmities and on the other the countless bounties of Allah being constantly showered on him, This rouses in him love of his Creator, lord and Cherisher, and spontaneously he has moved to praise and thank his Benefactor, the Lord of the bounties and all his physical and mental faculties became devoted to please his most Benevolent Master and to strive to his utmost on the way pleasing to him.

It is this state of his mind and this attitude of devotion that urges him on to dedicate himself whole-heartedly to serve and please his Lord that is known as thankfulness. It is the fountain-head of all goodness. It was to revive and rouse this sentiment that Books have been revealed and Apostles of Allah raised among the nations of the world. And it is, again, this sentiment that Satan, the arch-enemy of man, wants to deaden in him (man) in his untiring campaign. The Book of Allah tells us about this campaign of *Iblis* (Satan) :

He (*Iblis*) said, "Because Thou hast thrown me out of the way, Lo! I will lie in wait for them on Thy Straight way, Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy Mercies). (Q.VII:61-17)

It was the part of this mischievous man-baiting of *Iblis* that Adam fell a victim to his treachery and disobeyed his Lord. The question arises why Adam violated the express command of his Lord to abstain from approaching a certain tree in the Garden of Eden, then his abode. The answer is that *Iblis* succeeded in his evil machinisations through constant temptation and promise of eternity and a kingdom to which decay is unknown. The Qur'an says: "O Adam! shall I lead thee to the tree of Eternity and to a kingdom that never decays"? (Q.XX:120). He strived with all his wiles and false premises.....and Satan's promises are always false.....that the strong apprehension of the providence the Cherisher and His unlimited bounties, very much alive in them (Adam and Eve), may be enfeebled and suppressed. And it was only after such suppression that he fell a victim to Satan's wiles.

So the more alive and active this sentiment in man, the greater his effort in the way of obedience to his Lord and Cherisher. And when this perception is in abeyance, it will be possible for man to approach sin. Allah's Prophet Yusuf (Joseph of O.T.) emerged safe from the tempest stirred by a wicked woman of unruly passion, only because he was reminded of the providence of Allah, his Lord and Cherisher. He said to himself, "Such being the benevolence of my Lord, how can I be ungrateful and disobedient to Him. (Q.XII:23)

Once this sentiment of gratitude is awakened in the heart of man, his wife adopts the course of obedience to Allah.

(۳۳۸) عَنْ مُعَاذِ بْنِ أَنَسٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ أَكَلَ طَعَامًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا مِنْ غَيْرِ
حَوْلٍ مِنِّي وَلَا قُوَّةَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(ابوداؤد)

238. An Muazibni Anasin qaala, qaala Rasu lul'lahi Sallallahu Alaihi Wasal'lama man akala ta'aman faqaala alhumdu lil'lahil lazie at'amanie haaza min ghairi haulim mini vala quw'watin ghufira lahu mataqad'd ama min zambih.

238. The Apostle of Allah said, "Whoever takes food and then says, "I thank Allah who gave me this food without my own power and effort, his former sins are forgiven".

— Abu Da'ood

Exposition: After taking his food he says, "Allah, my Benfactor and Bountiful Lord has given me food with which my own wits and effort had nothing to do. What, after all, is my contrivance, my planning and what my mental and physical efforts"? I am a weak, helpless creature and whatever I could boast of, is not mine, but a bounty of my Lord. This daily food of mine too is a boon from Him. If he had not given it to me, I could not get it. Such a person who earns his livelihood with his own contrivance and effort and calls it the bounty of his Lord, is not likely to fall into sin deliberately. And if inadvertently he errs and deviates from the right course at the impulse of the moment, he turns without delay to his Master in repentance and implores His forgiveness. Most likely he will be absolved of his sins.

(٣٣٩) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

(ابوداؤد)

339. An Abie Sa'eedi nilkhudriy'yi qaala, kaana rasu'lul'lahi Sallallahu Alaihi Wasal'lama izas tajad'da sauban sam'mahu be'ismihi imamatan auqameesan aurida'an, yaqoolu al'lahum'ma lakal hamdu anta kasautanihi, as'aluka khairahu vakhairama suni'a lahu va'oozubika min shar'rihi vashar'r ima suni'a lahu.

339. *Abu Sa'eed khudri* says, "When the Apostle of Allah put

on new clothes a new turban, shirt or sheet, he would (name it and) say, "O Allah! I thank Thee that Thou hath given me this to put on. I request Thee for its benefits and the better aspect of the purpose for which it was made. I seek refuge in Thee from the evil of this garment and evil aspect of the purpose for which it was made".

— *Abu Da'ood*

Exposition: A garment or anything else has its uses and abuses. A believer takes clothes as a bounty from the Lord and thanks Him on getting them. He also prays to Allah that with them on, he may not indulge in evil, nor use them for any evil purpose. Rather he says that he should be graced with intention to put them to good use. This attitude and bent of mind of his is not confined to clothes alone. On getting every gift from Allah, this is his pattern of thought, and this is the mode of his prayer.

(۳۴۰) عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ شَهِدْتُ عَلِيَّ ابْنَ أَبِي طَالِبٍ أَتَى بِدَابَّةٍ لَيْسَ كِبَاهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.
(ابوداؤد، علی بن ربیعہ)

340. An Aliy'yibni Rabi'e'ata, qaala shahit'tu Aliy'ya abna Abie Talibin^{razi}. ootiya bidab'batil liyarkabaha, falam'ma vaza'a rijlahu fir'rikabi qaala bismil'lahi, falam'mas tavaa alaa zahriha qaalal hamdu lil'lahil lazie sakh'kharlana haaza, vama kunna lahu muqrinien va'in'na ilaa rab'bina lamunqaliboon.

340. *Ali Ibn Rabi'ah* says that he saw 'Ali Ibn Abi Talib when a mount was brought to him putting his foot in the stirrup, he said, "In the name of Allah", and when he got firmly seated on its back, he added, "Glory to Him Who has subjected these (animals) to our (use), for we could never have accomplished this (ourselves), and to our Lord surely, must we turn back!" (Q.XLIII-13,14)

— *Abu Da'ood, Ali bin Rabi'ah*

Exposition: If Allah, the Exalted, had not subjected the camels, horses and other animals to our use, man, so tiny compared to them, and poor in physical might (brute strength), could not have accomplished it. But Allah, the Exalted has, so

beneficently, made them tractable. The believer thanks his own and their creator for this boon in his earthly life and his thoughts turn at once to the life Hereafter. He is painfully conscious of the patent fact that for every gift and assignment there is accountability, and these animals that made transport easy for him are also a gift and he would be called to account for them too. It can be imagined how much advanced in doing good will such a person be. It is the same with the very highly developed mechanised means of transport in the matter of our gratitude to Allah.

(۳۴۱) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.
(بخاری)

341. An Huzaifata qaala kaanan nabiyyu Sallallahu Alaihi Wasal'lama iza akhaza mazja'ahu minal'laili vaza'a yadahu tahta khad'dihi sum'ma yaqool al'lahum'ma be'ismika amootu va'ahya, va'izas taiqaza qaalal hamdu lil'lahil lazie ahyana ba'ada ma ama tana va'ilaihin'nushoor.

341. *Huzaifah* says that when the Prophet went to bed at night, he kept his hand under his cheek and said, "O Allah! I live and die with Thy name on My tongue". And when he woke up from sleep, he used to say, "I thank Allah that He revived us after our death and we have once again to appear before Him on rising (from our graves On Doomsday)".

— Bukhari

Exposition: When anxiety for the life Hereafter has taken a firm hold on our minds and hearts, at the time of going to sleep, we remember Allah and want that Allah's name must remain with us in life and at the time of death, when going to bed and on waking up from sleep. And when we get up from bed, we thank Allah that he has granted us some more time for working towards righteousness. If yesterday we had been sluggish in our duty as servants of Allah, we should see to it that we are more active today, and must take proper advantage of this one more day of respite.

This is our condition every day. When we wake up in the

morning we call to mind the Last Day and its accountability. That we must die one day and then raised to appear before our Lord to render full account of our worldly career. If we waste the period granted to us to live here. We will cut a sorry figure tomorrow when appearing before the Divine Court of Justice.

(۳۴۲) عَنْ أَبِي سَعِيدٍ قَالَ مُعَاوِيَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ مَا أَجْلَسَكُمْ هَهُنَا؟ فَقَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا.
(مسلم)

342. An Abie Sa'eedin qaala Mu'awiyatu inna rasu'lal'lahi Sallallahu Alaihi Wasal'lama kharaja alaa halqatim min ashaabihi, faqaala ma ajlasakum hahuna? faqaalu ajalasna nazukurullaha vanahmaduhu alaa ma hadaana lil'islami vaman'na bihi alaina.

342. *Abu Sa'eed Khudri* reports that Mu'awiyah told us that one day when the Prophet came out of his house he saw some of his companions sitting in a circle. He asked them, ("O ye my companions!) Why are you sitting here and for what purpose"? They replied, "We are sitting here to remember Allah, calling to mind His favours conferred on us in as much as he sent down His Faith to us and graced us with the intent to accept it and showed us the Right Path".

—Muslim

(۳۴۳) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلِكِيهِ قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ نَعَمْ، فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ؟ فَيَقُولُونَ نَعَمْ، فَيَقُولُ فَمَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَع، فَيَقُولُ اللَّهُ تَعَالَى ابْنُ عَبْدِي بَيْتًا فِي الْجَنَّةِ وَسُمُوهُ بَيْتُ الْحَمْدِ.
(ترمذی)

343. An Abie Musal ashariy'yi an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama, qaala iza mata valadul abdi qaalal lahu ta'alaa limala'ikatihi qabaztum valada abdi? fayaquloona. na'am, fayaqoolu qabaztum samarata fu'adihi? fayaquloona na'am, fayaqoolu famaza qaala Abdi fayaquloona hamidaka vastarja'a. fayaqoolul lahu ta'alaa ibnuliabdi baitan fil jan'nati vasam'muhu baital'hamdi.

343. *Abu Moosa Ash'ari* reports the Prophet to have said, "When one of the progeny of a servant of Allah dies, Allah asks his angels, "Have you taken the soul of the progeny of My servant?" They say 'yes'. Allah asks again "Have you taken the fruit of his heart?" They say, 'yes' Again, He puts the question to them, 'What did My servant say'? They submit, He praised and thanked Thee in this calamity of his, and also said, "To Allah we belong and to Him is our return", Then Allah says to them, 'Build an abode for him in heaven and name it 'Bait-ul-Hamd'. (The House of Praise and Gratitude)".

— *Tirmizi*

Exposition: The believing servant of Allah said, O Allah! I thank Thee. In this bereavement of mine, I am not mistrustful of Thee. Whatever Thou dost is no wrongful and iniquitous. If Thou takes back what is Thine, there is no cause for complaint.

"To Allah we belong and Him is our return", is a saying from the Qur'an (Q.II:156), that teaches patience, since it reminds us that we are the object slaves of Allah. Our mission is to live in the world with His pleasure as our objective and to Him is our final goal. If we are patient in calamity and persevere with it, there is hope of an excellent reward for this conduct. And failing in this trial we may have to face the unhappy end. Everything here in this transitory world is doomed to death and decay. This trend of thought makes it easier to put up with a calamity, however crushing.

(۳۴۳) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لَا مَرَامُومِينَ،
 إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ ضَرَاءُ
 صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ.
 (مسلم-صحيح)

344. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ajabal li amrilmu mini, in'na amrahu kul'lahu lahu khairun, valaisa zaalika il'la lilmumini, in asabathu zar'ra'u sabara fakaana khairal'lahu, va'in asabathu sar'ra'u shakara fakaana khairal'lahu.

344. The Prophet said, "What unique position is that of a believer? Under whatever condition he may be, he makes it a source of earning good, And this good fortune is not the

privilege of any one else. If he is faced with hardships, disease and anguish, he is patient. And when he is relieved and finds himself better off, he is grateful. And both these circumstances become a source of goodness and well-being for him.

—Muslim, Suhaib

(۳۳۵) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْظَرُوا إِلَى مَنْ هُوَ أَسْفَلُ مِنْكُمْ وَلَا تَنْظَرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ.
(مسلم - البهريه)

345. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama unzuru ilaa man huwa asfalu minkum vala tanzuroo ilaa man huwa fauqakum fahuwa ajdaru al'la tazdaroo ni'matal'lahi alaikum.

345. The Apostle of Allah said, "Look at those who are lower than you in worldly goods and social status (and you will thus be inclined to gratitude). And do not look at those who are superior to you in riches and other paraphernalia so that the bounties of Allah that you have at present may not appear meagre to you (which may lead to ingratitude raising its head in you)".

—Muslim, Abu Hurairah

2. MODESTY

(۳۳۶) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.
(بخاری، مسلم - عمران بن حصین)

346. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal hayaa'u la yatie il'la bekhairin.

346. The Apostle of Allah said, Modesty does not bring but goodness".

—Bukhari, Muslim 'Imran bin Husain

Exposition: Modesty is really the fountainhead of goodness. One with this trait of character will not come near evil. He will be inclined to do good. Imam Navavi, writing on the nature of modesty has stated:

حَقِيقَةُ الْحَيَاءِ خُلُقٌ يَبْعَثُ عَلَى تَرْكِ الْقَبِيحِ وَيَمْنَعُ مِنَ التَّقْصِيرِ
فِي حَقِّ ذِي الْحَقِّ، وَقَالَ الْجَنَيْدُ "الْحَيَاءُ رُؤْيَةُ الْأَلَاءِ أَيْ النِّعَمِ"

وَرُؤْيَةُ التَّقْصِيرِ فَيَتَوَلَّدُ بَيْنَهُمَا حَالَةٌ تُسَمَّى حَيَاءً.

Haqiqatul hayaa'i khuluqun yab'asu alaa tarkil qabiehi
vayamna'u minat'taqseeri fie haq'qi zilhaq'qi, vaqaalal
junaidur^{rah}. alhayaa'u ruyatula alaa'i ayin'niami
varooyatut' taqsieri fayataval'ladu bainahuma halatun
tusam'ma hayaa'an.

"Modesty is a quality that rouses aversion to evil in man and restrains him from dereliction of obligations to others". And Junaid Baghdadi has said:

The truth about modesty is that when man observes the bounties of Allah and realizes his own shortcomings in thanking the Lord of the bounties, a feeling arises in him which is modestly".

And the Prophet himself has clarified the demands of this quality in a tradition (No. 384) under the title, "Anxiety for the Hereafter".

3. PATIENCE AND PERSERVERENCE

(٣٣٤) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ
وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.
(بخاری- مسلم- ابوسعید خدری)

347. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama man
yatasab'baru yusab'birhul' lahu vama ootiya ahadun ata'an
khairan va'ausa'a minas'sabri.

347. The Apostle of Allah said, Whoever will endeavour to have patience, Allah will bestow patience upon him. And there is no gift better and more comprehensive of so many excellence than patience".

—Bukhari, Muslim, Abu Sa'eed Khudri

Exposition: A Person who is impatient in a trial cannot do so without a staunch belief and trust in Allah. And the person lacking in gratitude cannot be patient either. That shows how many virtues patience comprises.

(٣٣٨) عَنْ أَسَامَةَ قَالَ أَرْسَلَتْ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ ابْنِي

قَدْ احْتَضَرَ فَأَشْهَدْنَا، فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا
أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلَتْ إِلَيْهِ
تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَابِيُّ بْنُ كَعْبٍ
وَزَيْدُ بْنُ ثَابِتٍ وَرَجَالٌ رَضِيَ اللَّهُ عَنْهُمْ فَرَفَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الصَّبِيَّ فَأَقْعَدَهُ فِي حِجْرِهِ وَنَفْسُهُ تَقَعَّقُ فَقَاضَتْ عَيْنَاهُ، فَقَالَ
سَعْدُ يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ.

(بخاری مسلم، أسامہ)

348. An Usamata qaala arsalat bintun nabiyy'i Sallallahu Alaihi Wasal'lama an'nabni qadihtuzira fa'ash'hadna, fa'arsala yuq'ri'us' salama vayaqoolu in'na lil'lahi ma akhaza valahu ma a'taa vakul'lu shai'in indahu be'ajalim musam'man, faltasbir val'tah'tasib fa'arsalat ilaihi tuqsimu alaihi liyatian'naha faqama vama'ahu Sa'adubnu Ubadata va'Mua'zibnu Jabalin va'Ubay'yubnu ka'bin va Zaidubnu sabitin virijalun raziallahu anhum farufia ilaa rasu'lil'lahi Sallallahu Alaihi Wasal'lamas sabiy'yu fa'afaduhu fie hijrihi vanafsuhu taqa'qa'u fafazat ainahu, faqaala sa'adun ya rasulal'ahi ma haaza? faqaala haazihi rahmatun ja'alahal'lahu fie quloobi Ebadihi.

348. *Usamah* says that the daughter of the Prophet sent a message to him, "My son is in death pangs. Please come", The Prophet sent her greetings with the message, "Whatever Allah takes away is His, and whatever He gives is also His. And every thing with Him is settled and every thing is timed. So have patience, hoping for reward in the life Hereafter". She again sent a message to him, "Do come please". Then he went to her with Sa'd bin 'Ubaadah, Mu'az bin Jabal, Zaid bin Thabit and some others. The child was brought to him and he put him on his lap. The child was in the last throes of death. The piteous sight brought tears to the eyes of the Prophet. Sa'd bin Ubaadah said (in surprise), "What is that"? (you are weeping is that not impatience)? To this the Prophet replied, "No. (It is not lack of patience). It is a sentiment of compassion which Allah has created in the hearts of his servants".

— Bukhari, Muslim

(٣٣٩) قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي

نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ خَطِيئَةٌ.
(ترمذى-ابو هريرة)

349. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma yazalul bala'u bilmu'mini valmu'minati fie nafsihi vavaladihi vamalihi hat'ta yalqal'la ha ta'ala vama alaihi khatie'atun.

349. The Apostle of Allah said, "Believing men and women face trials from time to time. At times man himself is the victim of some calamity, at others his progeny and his worldly goods. (And in the face of all these trials and troubles he perseveres with patience which keeps him free from evil thoughts and deeds), until he meets his Lord in a state of purity and freedom from sin.

— Tirmizi, Abu Hurairah

(٣٥٠) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَظَمَ الْجَزَاءِ مَعَ عَظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.
(ترمذى-أنس)

350. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama in'na izamal jaza'i ma'a izamil bala'i, va'innal laha ta'ala iza hab'ba qauman ibtalahum, faman razia falahur'rizaa vaman sakhita falahus sakhatu.

350. The Prophet said, "The more severe the trial greater the reward, (provided man does not get frightened and run away from the field of trial.....the Path of Truth). And when Allah loves a community He (to further purify them) puts them to trial. So those who are resigned to the divine decree and patiently persevere, Allah is pleased with them. And those who get disgruntled in this trial (and fret and fume), Allah too is annoyed with them".

— Tirmizi, Anas

(٣٥١) قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَا.
(متفق عليه)

351. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma yusiebul muslima min nasabin vala vasabin vala hammin

vala huznin vala azan vala gham'ma hat'tash shaukati
yushakuha il'la kaffaral'lahu biha min khataya.

351. The Prophet said, "The believer who comes by a mental anguish, physical pain or some grief and he patiently puts up with it. as a result of it Allah absolves him of his faults, so much so that if even a thorn pricks him, it becomes an excuse for his absolution from sins".

—Unanimaous

(۳۵۲) عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ
قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ، قَالَ قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ.
(مسلم)

352. An Sufiyanabni Abdil'lahi qaala qultu ya Rasulal'lahi
qulli filislami qaulal la as'alu anhu ahadan ghairaka, qaala
qul aamantu bil'lahi sum'mas taqim.

352. *Sufyan Ibn Abdullah* says, "I asked the Prophet to tell me something comprehensive about Islam that I may never have to ask anybody else about it. The Prophet said, "Say, I believe in Allah and (then stand firmly by it)".

—Muslim

Exposition: The Prophet in the fewest possible words indicated to him (the questioner) the secret of success here and Hereafter. After taking to Islam, the Faith of the unity of Allah, man should make it his guide at every step in his life and to stand firmly by the stronghold, even under the most unfavourable conditions. And herein lies felicity for all time to come.

(۳۵۳) عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّ السَّعِيدَ لَمَنْ جَنَّبَ الْفِتْنَ (ثَلَاثًا) وَلَمْ يَنْ أَتْلَى فَصَبَرَ فَوَاهَا.
(البوراد)

353. Anilmiqdadibnil Aswadi qaala samietu Rasulal'lahi
Sallallahu Alaihi Wasal'lama yaqoolu in'nas sa'eeda laman
junnibal fitana (salaasan) valamanibtuliya fasabara fawahan.

353. *Miqdad* reports that he heard the Prophet saying, "Undoubtedly, fortunate is the person who escaped from temptations and trials". These words he repeated thrice. "But

he who was tried and yet firmly held on the Truth, is superb, worthy of applause".

—Abu Da'ood

Exposition: The word trials in this report alludes to those conditions which confront him in a period when falsehood reigns supreme and Truth is overwhelmed. What calamities and trials is the lot of those opting for Truth and clinging to it firmly is too well known to need elucidation.

In such a period, if a person, inspite of all the impediments and difficulties places in his way by the champions of falsehood, remains steady on the Path of Truth, is praiseworthy of the Prophet's prayers.

Tabrani reported a quote by Mu'az bin Jabal in which it has been said that when the political order of Islam gets corrupted, there will come to rule over the Muslims men who will take the society to evil ways. If the believers obey them they will go astray. And in case of refusal or resistance they will lose their lives at the hands of the despots. People asked him:

(الف) كَيْفَ نَصْنَعُ يَا رَسُولَ اللَّهِ؟

(A) Kaifa nas'na'u ya Rasoolal'lahi?

(A) "O Apostle of Allah! What do you instruct us to do under such conditions"?

Then he answered:

(ب) كَمَا صَنَعَ أَصْحَابُ عِيسَى بْنِ مَرْيَمَ نَشَرُوا بِالْمِنْشَارِ وَحُمِلُوا عَلَى الْخَشَبِ مَوْتٌ فِي طَاعَةِ اللَّهِ خَيْرٌ مِّنْ حَيَاةٍ فِي مَعْصِيَةِ اللَّهِ.

(B) Kama sana'a ashaabu Eisabni Mar'yama nushiru bilminshari vahumilu alal khushubi mautun fie ta'atillahi khairum min hayatin fie ma'siyatillahi.

(B) "You will have to put up with all that the followers of Jesus, son of Mary, experienced at the hands of their persecutors. They were sawn in two and were crucified, but did not submit to the authority of falsehood. To die in a state of obedience to Allah is far better than a life lived in disobedience to Him".

(۳۵۴) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ
زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ.
(ترمذی، مشکوٰۃ - انس)

354. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yatie alan'nasi zamanus sabiru fiehim alaa deenihi kalqabizi alal jamri.

354. The Apostle of Allah said, "There will surely come a time when firmness of a believer in his Faith will be like his holding in his hand a live cinder".

— *Tirmizi, Mishkat, Anas*

Exposition: What the Prophet has conveyed to the believers in this tradition is that conditions will become unfavourable, falsehood will be in absolute power, overwhelming the Truth. The majority of people shall become this-worldly (materialistic in outlook). Under such circumstances, those firmly holding on to Faith have been given glad tidings. To play with fire and holding in hand live cinders is a game worthy of the valiant in spirit and not the chicken-hearted lot.

4. TRUST IN ALLAH (TAWAKKUL)

(۳۵۵) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ
لَرَزَقَكُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.
(ترمذی)

355. Un umarabnil khattabi qaala samietu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu lau an'nakum tatavakkaloona alal'lahi haq'qa tawakkulihi larazaqakum kama yarzaqut tairu taghdu khimasan vataruhu bitanan.

355. 'Umar reports that he heard the Prophet saying, "If you repose your trust in Allah as He should be trusted, He would provide you with livelihood just as He provides birds with food. When they come out in the morning in search of food their gizzards are flat. But when they return home in the evening they (the gizzards) are distended".

— *Tirmizi*

(۳۵۲) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ
آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ، وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ
اسْتِخَارَةَ اللَّهِ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ.

(ترمذی-سعد)

356. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama min sa'adatibni aadama rizahu bima qazallahu lahu, vamin shaqavatibni aadama tarkuhus tikkharatal lahi, vamin shaqaava tibni aadama sakhatuhu bima qazallahu.

356. The Apostle of Allah said, "Fortunate is he who is resigned to the Divine decree and is content with it. And wretched is he who does not pray to Allah for excellence. And his greatest wretchedness is his displeasure with what Allah has decreed for him.

—Tirmizi, Saad

Exposition: The word used in the Arabic text of the report, *Tawakkul*, means to make Allah one's *Wakeel* (Trustee) and reposing full trust in Him. However, *Wakeel* in Arabic is not just a trustee, attorney or business representative, but a guardian and patron who is a well-wisher of his ward and guards him against harm and evils from other sources.

The patron of a believer is Allah and as such he has a firm conviction that whatever comes from Him is good and in it lies his well-being and he is perfectly satisfied under whatever condition He keeps him. A believer strives to the last extent of his capacity in his affairs and then entrusts them to Allah saying, "O my Lord and Cherisher! This weak and infirm servant of Thine has done what he could. Whatever faults, and shortcomings still remain are due to his own infirmity. So O Thou Omnipotent and Most Perfect One! Perfect this affair of his also for him'.

(۳۵۷) قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ اعْقِلْهَا وَاتَّوَكَّلْ أَوْ
أُطْلِقْهَا وَاتَّوَكَّلْ؟ قَالَ اعْقِلْهَا وَتَوَكَّلْ.

(ترمذی-انس)

357. Qaala rajulun ya Rasulal'lahi aaqiluha va'atavakkalu au utliqaha va'atavakkalu? qaala ieqilha vatavakkal.

357. Somebody asked the Prophet, "O Apostle of Allah! Shall I secure my she-camel and then entrust it to the care of Allah or leave it unsecured and trust Allah for its security? "The Prophet said, "Secure it first and then repose your trust in Allah".

— *Tirmizi. Anas*

Exposition: Whatever effort to achieve success in any undertaking is humanly possible should not be spared and then only Allah should be invoked for His aid and support. This is *Tawakkul* in its true sense.

(٣٥٨) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ قَلْبَ ابْنِ آدَمَ بِكُلِّ وَادٍ شُعْبَةٌ، فَمَنْ اتَّبَعَ قَلْبَهُ الشُّعْبَ كُلَّهَا لَمْ يُبَالِ اللَّهُ بِآيٍ وَادٍ أَهْلَكَهُ، وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ الشُّعْبَ.
(ابن ماجه)

358. An Amribnil Aasi qaala, qaala Rasulul'lahi Sallallahu Alehi Wasal'lama in'na qalbabni aadama bikulli vadin shubatun, faman atba'a qalbahush shuaba kullaha lam yubalil'lahu bi'y'yi vadin ahlakahu, vaman tavakkala alal'lahi kafahush shu'aba.

358. 'Amr Ibn-al-'As reports the Apostle of Allah to have said, "Man's heart and mind stray into every valley. So if man leaves them to stray into every gorge, Allah will have little care which ravine or gorge destroys him. And he who reposes his trust in Allah, Allah, the Exalted, will save him from straying into and destruction in those gorges and ravines.

— *Ibn Majha*

Exposition: If man does not make Allah his wakeel and patron he will always be troubled in mind and conflicting thoughts will deprive him of his peace of mind. But one whose thoughts are focussed on Allah, he will be one-sided and single-minded.

5. REPENTANCE & SEEKING FORGIVENESS

(٣٥٩) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ.
(بخارى، مسلم)

359. An Anasibni Malikin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal lahu afrahu bitaubati abdihi min ahadikum saqata alaa ba'eerih vaqad azallahu fie arzin falatin.

359. *Anas Ibn Malik* reports the Prophet have said, "When His servant after sinning turns to Allah in repentance, Allah is pleased (with this turning of his) more than the person who lost his she-camel (with his provisions on it) on which depended his life and found it suddenly and unexpectedly (standing close to him).

— *Bukhari, Muslim*

Exposition: Travelling in the wilderness of a vast desert without any land marks, shade, a drop of water or a blade of grass is almost impossible on foot or any mount other than a camel. For, camel is the only animal peculiarly designed by Allah for this purpose, that can, not only, put up with all the hardships, but is an asset to the traveller in ways unimaginable to the uninitiated. The beduins (tribe) know it. So chance straying and loss of one's mount in the vast sandy stretches, spells slow but sure agonising death to the traveller. His joy can be imagined when despairing both of his mount and his life, he suddently finds it has returned to him. Allah is more pleased with the return of a lost soul turning to Him in repentance than that camel-driver on getting back his lost mount.

(٣٦٠) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ اللَّهَ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ
لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.
(مسلم)

360. An Abie Moosal ashariy'yi anin'nabiy'yi Sallallahu Alaihi Wasal'lama qaala innal laha yabsutu yadahu bil'laili liyatooba musiun nahari vayubsutu yadahu bin'nahari liyatooba musiullaili hat'ta tatlu'ash shamsu mim maghribiha.

360. *Abu Moosa Ash'ari* reports the Prophet to have said, "Allah, the Exalted, extends His hand at night so that any person having sinned during the day may turn to Him during the night. And he extends His hand during the day so that the person sinning during the night may turn to Him during the day And

Allah will continue with it until the sun rises from the West (the advent of Doomsday).

—Muslim

Exposition: Allah's extending of hand means that He calls His guilty servant to seek shelter in His Mercy which is always there for the asking. If at the impulse of the moment he has fallen into sin during the night, there is a chance for him to wipe off that filthy spot from his character-roll at day-break. Delay may help Satan in taking him away further from Allah. And distance between him and Allah spells the ruination of man.

(٣٦١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرُغِرْ
(ترمذی)

361. An Abidillahibni umara aninnabiy'yi Sallallahu Alaihi Wasal'lama qaala innal laha azza vajalla yaqbalu taubatal abdi malam yughar ghir.

361. The Prophet said, "Allah accepts the repentance of His servant before death rattle".

—Tirmizi

Exposition: A person spent his entire life in disobedience to Allah (and never once repenting), if he repents and seeks remission of sins before the unconsciousness of death pangs has overtaken him, he may be absolved of them. However, once the death rattle has started and a state of intoxication-*Sakarati* has set in, the Reality hidden from our eyes in the life of this world, becomes apparent to him, penitence and seeking forgiveness become meaningless. So every one should see to it that he or she seeks absolution long before the appearance of death pangs. But even this great concession is risky, for he may die in an accident or while asleep and never get a chance to implore his Lord for pardon. The only wise policy therefore, would be to clear one's account immediately after realization of an error creeping in. Present is the hour to make or mar one's life. Future is unknown and so uncertain. So it is a need of time to realize and apologise to be free for future.

(٣٦٢) عَنْ الْأَعْرَبِيِّ يَسَارٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوا، فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.
(مسلم)

362. Anil Aghar'ribni Yasarini qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'ayyuhannasu tuboo ilallahi vastaghfiruhu, fa'inni atoobu filyaumi mi-a'ta mar'ratin.

362. The Apostle of Allah said, "O ye people! Seek forgiveness of your sins from Allah and turn to Him in repentance. Look at me, I implore Allah seeking absolution a hundred times in a day".

—Muslim, Aghar bin Yasaar

(٣٦٣) عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوِي عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي أَنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالُمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسِكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.
(مسلم)

363. An Abie Zarrin anin nabiyyi Sallallahu Alaihi Wasal'lama fiema yarvie anillahi tabaraka va ta'ala annahu qaala ya ibadi inni harramtuz zulma alaa nafsi vaja'altuhu bainakum, muharraman fala tazalamu, ya ibaadi kullukim zallun illa man hadaituhu fastahdoonie ahdikum, ya ibadie kullukum. jaa'iun illa man at'amtuhu fastat'imooni uti'mkum, ya ibadie kullakum aarin illa man kasautuhu fastaksoonie aksukum ya ibadie innakum tukhti'oona billaili vannahari va'ana aghfiruz'zunooba jamie'an fastaghfirooni aghfirlakum.

363. The Prophet said, "Allah the Exalted says, "O ye My servants! I have made iniquity forbidden to Myself. So you too regard it prohibited in your mutual dealings. O ye My servants! Every one of you is misguided save one whom I guide (to the Right Path). So pray to Me for guidance and I shall guide you. O ye My servants! Every one of you is hungry except one whom I feed. So ask Me for your sustenance and I shall feed you. O ye My servants! Every one of you is naked barring one whom I

invest. So ask Me for it and I shall provide you clothing. O ye My servants! you have sins day and night and I can forgive all your sins. So seek forgiveness of your sins and I will forgive you".

—Muslim

6. LOVE OF MANKIND

(٣٦٣) عَنْ أَبِي ذَرٍّ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ إِيْمَانٌ ۚ بِاللَّهِ وَجَهَادٌ فِي سَبِيلِهِ قَالَ قُلْتُ فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ أَغْلَاهَا ثَمَنًا وَأَنْفُسُهَا عِنْدَ أَهْلِهَا، قُلْتُ فَإِنْ لَمْ أَفْعَلْ؟ قَالَ تُعِينُ صَارِعًا أَوْ تَصْنَعُ لَأُخْرَقَ قُلْتُ فَإِنْ لَمْ أَفْعَلْ؟ قَالَ تَدْعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ.

(بخاری، مسلم)

364. An Abie Zarrin qaala sa'altu Rasulallahi Sallallahu Alehi Wasal'lama ayyul amali afzalu? qaala eemanum billahi vajihadun fie sabielihi qaala qultu fa'ayyur riqabi afzalu? qaala aghlaha samanana va'anfasuha inda ahliha, qultu fa'illam afalu? qaala tu'eenu sazi'an autasna'u li'akhraqa qultu fa'illam afal? qaala tadaun'nasa minash sharri, fa'innaha sadaqatun tasaddaqu biha alaa nafsika.

364. *Abu Zarr Ghefari* says, "I asked the Prophet, "Which deed of man is excellent.....ideal"? He said, "To believe in Allah and to strive in the way of Allah (with all one's physical and mental capabilities, and to lay down even one's life if necessary)," I asked him again, "What kind of slave it is better to set free"? The Prophet said, "Such slaves as command a higher price should be freed, and also those that are superior in the sight of their masters". I said him, "If I am unable to do it what am I to do"? The Prophet said, "Then you should offer a helping hand to some one doing something (uncouthly). Or do somebody's work who is unable to do it himself (talentless)". I said to him, "If I am unable to do that even"? The Prophet said, "Do not cause trouble to people. It will be *Sadaqah* (charity) on your part, and you will be rewarded for it".

—Bukhari, Muslim

Exposition: To believe in Allah means entering the fold of Islam, the unitarian Faith. And *Jihad* means to confront those bent upon wiping out the True Faith. If they resort to an armed conflict to annihilate the Faith and its adherents, it is the duty of

the believers to take to arms and declare that their Faith is dearer to them than their own lives and those of the opponents of the Faith; and if they decide on slaughtering it (the Faith), they will slaughter them or get slaughtered themselves in its defence.

Slavery was in vogue in Arabia. And Arabia was not an isolated example, the then entire civilized world had this curse to its "credit" Islam from its very advent had a plan for elevating this fallen section of humanity and to bring it up to the level of human brotherhood, had included redemption of slaves with a priority in its programme. Freeing the necks of bounded brothers was declared to be a great deed of charity and an expiation from many major sins. Enslavement was strictly forbidden.

Similarly, capabilities differ from man to man. All men have not been equally gifted with talents for excellent performance. This is a great drawback with some who are lacking in wits and necessary skills. So it was declared a deed worthy of great reward to help those uncouth at their jobs or totally incapable of performance. Even sincere sound advice to a person of lower intellect and little knowledge of the world is *Sadaqah* (an act of charity).

(٣٦٥) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ.

(بخاری-مسلم)

365. Qaalan nabi'yu Sallallahu Alaihi Wasal'lama man a'ataqa raqabatam muslimatan a'ataqallahu bikulli uzvim minhu uzvam minan'nari.

365. The Prophet said, "Whoever gives freedom to a slave who has entered the fold of Islam, Allah will redeem him from fire, every organ of his body for every organ of the freed slave".

— Bukhari, Muslim

(٣٦٦) عَنْ جَابِرٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ.

(ترمذی)

366. An Jabirin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tahqiranna minalmaroofi shai'an, va'inna minal maroofi an talqaa akhaka bivajhin talqin va'an tufrigha min dalvika fie inaa akheeka.

366. The Prophet said, "Do not undervalue an act of charity. Your meeting to your borther with a smiling countenance is an act of virtue, and your filling the vessel of your brother from your own bucket is also a good deed (worthy of reward)".

— Tirmizi

(٣٦٤) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

(بخاری)

367. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ta'dilu bainasnaini sadaqatun, vatu'eenur'rajula fie dab'batih fatahmiluhu alaiha autarfa'ulahu alaiha mata'ahu sadaqatun, valkalimatut tay'yibatu sadaqatun vabikulli khutvatin tamsheeha ilas salaati sadaqatun, vatumeetul azya anit tarieqi sadaqatun.

367. The Prophet said, "If you make peace and reconciliation between your two (contending brothers), it is an act of charity. If you give somebody a lift on your mount or lighten his burden and transfer it to your mount, it too is *Sadaqah* (a charitable act). Eveery good word you utter is sadaqah (an act of charity) Every step that you take for prayer (at the mosque) is charity. And removing objects from the public path that cause inconvenience or injury to way-farers is also *Sadaqah* (charity)".

— Bukhari

Exposition: In another report it has been said, "If you benefited anybody through your rank and social status it is charity. Somebody who cannot express himself properly and you are gifted with that bounty, mere presentation of his case nicely or, if necessary advocacy on behalf of your brother is charity. If you have physical might and prowess, do help some one who is weak of limb and lacking in daring. It would be an act of charity. If you have wisdom with knowledge that is power, opening closed doors and making solution of problems easy,

counselling your less fortunate brothers in this direction is also *Sadaqah* (an act of charity).

(٣٦٨) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ
قَالَ أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ يَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ؟ قَالَ أَرَأَيْتَ إِنْ لَمْ
يَسْتَطِعْ؟ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ؟ قَالَ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ يَأْمُرُ
بِالْمَعْرُوفِ وَالْخَيْرِ، قَالَ أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ يُمَسِّكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ.
(مسلم)

368. An Abie Moosa anin nabiyyi Sallallahu Alaihi Wasal'lama qaala alaa kulli muslimin sadaqatun, qaala ara'aita illam yajid? qaala yamalu biyadaihi fayanfau nafsahu vayatasaddaqu? qaala ara'aita illam yastatie? qaala yueenu zalhajatil malhoofa? qaala ara'aita illam yastatie? qaala yamurun bilmaroofi avilkhairi, qaala ara'aita illam yafal? qaala yumsiku anish sharri fa'innaha sadaqatun.

368. *Abu Moosa Ash'ari* reports the Prophet to have said, "To offer *Sadaqah* (performance of charitable acts) is obligatory for every believer". I said to him, "If somebody has not the means for it, what then". The Prophet said, "He should earn, spend it on himself and give something to others". I again said to him, "If he is unable to do that too for some reason? The Prophet said, "He should help some needy or afflicted person". I said again, "What if he cannot manage to do even that"? He said to me, "He should induce people to charitable deeds". I said to him, "What if he fails to do that either?" The Prophet said "He should not give trouble or cause inconvenience to any one. That too is *Sadaqah* (a charitable deed)".

—Muslim, Abu, Moosa Ash'ari

(٣٦٩) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.
(بخاری، مسلم)

369. Anibni Umara anna Rasulallahi Sallallahu Alaihi Wasal'lama qaala man kaana fie hajati akhihi kaanallahu fie hajatihi.

369. *Ibn 'Umar* reports that the Prophet said, "The person who comes to the aid of his brother in need, Allah will help him in the hour of his need".

— *Bukhari, Muslim*

Exposition: In another tradition it has been said, "Allah has created some of His servants to meet the needs of people. They take their needs to them and these servants of Allah meet them. All such charitably disposed people shall be secure from the wrath of Allah and His punishment on Doomsday".

7. SINCERITY OF DEEDS

(٣٤٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا اشْرَكَ فِيهِ مَعِيَ غَيْرِي فَأَنَا مِنْهُ بَرِيءٌ، هُوَ لِلَّذِي عَمِلَ لَهُ.
(مسلم-ابو هريره)

370. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa ana aghnash shuraka'i anish shirki, man amila amalan ashrafa fiehi ma'i ghairie fa'ana minhu bariun, huwa lillazie amila lahu.

370. The Apostle of Allah said that Allah says, "As compared with other partners I am more independent of *Shirk* or partnership. Whoever did some good deed and he also made someone My partner, I have nothing to do with that (charitable) act of his, I am disgusted with it. It is the share of that 'some one else' whom he made My partner".

— *Muslim, Abu Hurairah*

Exposition: Those brethren in Faith who have been graced with intent for good deeds and also those serving the cause of Islma, should in particular give thought to what has been said in this report. The Prophet has said in it that whichever act of goodness is performed whether related to devotional acts or dealings (it may be prayers or service of the servants of Allah) If its motivating sentiment is publicity and hence renown or a particular individual or group's applauses is in view, that act of goodness will amount to zero in value in the sight of Allah. And if along with seeking Allah's countenance as its motive, others'

applause is also associated with it, even then it will be wasted. And if in the beginning Allah's good pleasure goaded him on to it, but at a later stage others' approval and pleasure took its place, such an act will also be in vain. So we will have to be very much on our guard with regard to sincerity of intent. There are a thousand and one doors of entry for Satan. There is only one way of guarding ourselves from the onslaughts of an invisible enemy and that is to seek refuge in Allah..... to prostrate ourselves before Him and to put up before Him our fallibility. If Allah does not help, how can weak humans be safe against Satan's multi-pronged attacks.



X. MEANS OF REFORMATION AND TRAINING

1. REMEMBRANCE OF THE DIVINE ATTRIBUTES

(۳۷۱) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلَّهِ تِسْعَةٌ
وَتِسْعُونَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.
(بخاری)

371. An Abie Hurairata anna Rasulallahi Sallallahu Alaihi Wasal'lama qaala lillahi tisatun vatisoona isman mi'atun illa vahidan, man ahsaha dakhalal jannata.

371. *Abu Hurairah* reports the Prophet to have said, Allah has ninety nine names, a hundred less by one. Whoever remembers them shall be enter in heaven".

—Bukhari

Exposition: Remmebering means to understand their meaning and live up to their demands. In other words it means that a person should absorb these attributes and act on their demands all his life.

All the names of Allah have not been given in detail in this report. The best way to know them and their demands is to recite the Qur'an in which Allah has stated all His Attributes and their demands and how man should benefit by them. All these details have been given in the Qur'an but only one who forms the habit of studying it (the Qur'an) with full understanding can benefit by this knowledge. Then, the Prophet has also stated them with their demands in his own words. And a study of both of these sources will tell him how to benefit by remembrance of the Divine Attributes. Here we mention some of those outstanding Attributes which are oft-repeated ones in the Qur'an and which have been used for the training of the believers to a large extent. We have stated them very briefly since the scope of the book in hand does not allow a detailed treatment of this subject.

ALLAH is the name of that Being Who has given life to the entire universe. This word has never been used for any being other than the Creator, Lord and Cherisher of the universe. The root *llah* which goes into the construction of this word has a two fold sense.....to rush to someone with love and to advance rapidly towards any one to escape danger and to seek asylum under his protection. So Allah is our *llah* which demands that our hearts should be brimming over the love for Him and no other love should find room in it. All our physical and mental faculties should be entirely devoted to Him, and obedience and worship should be exclusively for Him and none else. We must bow down to Him only and present all our offers of oblations and sacrifices to Him alone. We must repose our trust entirely in Him and devote ourselves to His service alone. We should not call to our aid any one other than Him (Invoke Him alone in danger and distress for protection, aid and support. And whatever our needs in our daily life, even the petty ones, we must ask Him for them and none else.

AR-RABBU The root of this word means to cherish, to develop and to keep in proper condition, guarding, against all imminent dangers and taking to the highest point of perfection. The cherishing attribute of Allah is quite an obvious fact. Who is it that provides air and nutrition for growth to the foetus in the manifold darkness of the mother's womb? Who makes provision for the new born before his birth in the mother's breast? And again, who creates love for him in the hearts of the parents and others, in the absence of which none would have taken the trouble of attending to the needs of a helpless mass of flesh and held it close to their bosoms. Who could have provided for his needs when he himself was unable even to ask for them? And who developed his physical and mental faculties and brought them to perfection? Whose endowment is his youth and radiant health? And above all who has set this gigantic machinery of the heavens and earth in motion for him? Is not all this the gift of His Attribute of Cherishing? Is there any one else having a share in this Act of Providence? If He alone is our Benefactor and Provider, its very clear demand is that all our capabilities of tongue (speech), limbs, body and soul should be devoted to His service alone. And He has not just provided us with our physical needs (necessary for the maintenance of life and perfect health) but made provision to keep our life on an even keel and nourishment of the soul also. He revealed a Book from Himself

which is the greatest of all bounties of His. It is the demand of this beneficence that we should hold it in great esteem, make it the nourishment of our hearts and souls, absorb its teachings in our lives and as grateful slaves, we should introduce it to the entire world, acquainting the uninitiated with its sweet taste.

AR-RAHMAN-UR-RAHEEM : Both these words are the derivatives of the root *Rahimah*, having the sense of mercy, pity and compassion. The first part, Rahman implies rush and abundance and the latter, Raheem, has the sense of perpetuity and continuity in it. Rahman is He Whose Mercy is gushig forth to inundate the beneficiaries with Mercy. Provision of air' water and all other needs is the reflection of this attribute. And it is due to it that He sent to us the greatest of all gifts, the Qur'an. He Himself has said : "God, Most Gracious. It is He Who has taught the Qur'an. He has created man: He has taught him speech (and Intelligence). (Q.LV:1-4) And Raheem is One Whose Mercy is perpetual and eternal. Belief in these two attributes demands that man should live a life that Rahman likes for him, so that he may become deserving of greater Mercy..... more and more of it as man advances in his upright earthly career. He should not base his life on the erroneous principles that are annoying to Him or He and His Mercy would trun away from him, And those busy with the service to Faith, in the midst of unfavourable conditions and in the whirlwind of resistances and calamities should often call to mind that since they are occupied with the mission entrusted to them by their Rabb-e-Raheem, who is the Most Merciful Lord and Cherisher, He will not deprive them of His Mercy and Blessings.

AL-QA'IM BIL-QIST : (Standing firmly on Justice) And since Allah is just, the faithful and the criminals (disobedient) cannot be equal in His sight. He will treat them on an equal footing neither in world nor in the next.

AL-AZEEZ : Mighty, powerful, strong, whose authority is supreme and no one can challenge it. If He decides to bestow power and authority on His faithful slaves, no power can hinder it. And he whom He wants to punish, the culprits cannot run away from it, nor any one else can nullify this decision of His.

AR-RAQEEB : The Guardian Lord and patron. since He is constantly watching the activities of His servants, He is sure to mete out to them their just share of reward or punishment.

AL-'ALEEM : Omniscient, having perfect knowledge of who is where and what he is doing. And what are his needs? Where are His Faithful servants and confronted with what difficulties and troubles? And since He is the All-knowing, He can never be iniquitous in the matter of bestowals and rewards. He will give to every one what he deserves. Those deserving His Mercy and Aid can never be unsuccessful in their mission. And those making Him wroth and deserving punishment can never be the recipients of felicity.

These are some of the most outstanding Divine Attributes covering most of the others. Space does not permit us to go into details. We would once again like to remind the reader that for a better and comprehensive knowledge of Allah's excellent and most beautiful attributes, a study of the Qur'an and Hadith is essential. Both the initiated and otherwise in the knowledge of the Arabic language will be compelled to think during the course of such a study why these Divine Attributes have been interposed at the end of the Quranic verses and what lesson is there in them for us. (Whatever has been stated, facts, principles, admonitions, evil and glad tidings, Allah's Attributes as the concluding words are really the most powerful arguments in support of the subject matter).

2. LACK OF INTEREST IN THE EPHEMERAL & ANXIETY FOR THE ETERNAL

(٣٤٢) عَنْ ابْنِ مَسْعُودٍ قَالَ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ" فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ النُّورَ إِذَا دَخَلَ الصَّدْرَ انْفَسَحَ، فَقِيلَ يَا رَسُولَ اللَّهِ هَلْ لِي بِكَ مِنْ عِلْمٍ يُعَرِّفُ بِهِ؟ قَالَ نَعَمْ، التَّجَافَى عَنْ دَارِ الْغُرُورِ وَالْإِنَابَةَ إِلَى دَارِ الْخُلُودِ وَالْإِسْتِعْدَادَ لِلْمَوْتِ قَبْلَ نُزُولِهِ.
(مشکوٰۃ)

372. Anibni Mas'oodin qaala tala Rasulullahi Sallallahu Alehi Wasal'lama. "faman yuridillahu ay'yahdiyahu yashrah sadrahu lilislami" faqaala rasu'lullahi Sallallahu Alaihi Wasal'lama innan noora iza dakhalas sadran fasaha, faqeela ya rasu'lallahi hal litilka min alamin ya'rafu bihi? qaala na'am, attajajfie an darilghuroori val'inabatu ilaa darilkhuloodi valisteed adu lilmauti qabla nuzulihi.

372. *Abdullah Ibn Mas'ood* reports that the Prophet recited the following verse : Those whom God (in His Plan) willeth to guide,..... He openeth their hearts to Islam (Q. VI : 125). Then he said, "When light enters the breast, it opens up". Those around asked him If there was any tangible sign of it by which it may be perceived. He said "Yes. A perceivable sign of it is that man's heart loses interest in the transient and becomes anxious for his abode of eternity and long before his death he starts to (welcome and) greet it".

— *Mishkat, Ibn Mas'ood*

Exposition: The person in whose heart Islam becomes deep-seated, evinces little interest in the pleasures and vanities of the world, actually running away from them due to disgust. He becomes anxious for the eternal bounties and unending felicities of the Hereafter, preparing himself to meet death with a smiling face long before it comes.

(٣٧٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَوْفَ مَا اتَّخَوْفُ عَلَى أُمَّتِي
الْهَوَى وَطُولُ الْأَمَلِ، فَأَمَّا الْهَوَى فَيُضِدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي
الْآخِرَةَ، هَذِهِ الدُّنْيَا مَرْجَلَةٌ ذَاهِبَةٌ وَهَذِهِ الْآخِرَةُ مَرْجَلَةٌ قَائِمَةٌ، وَلِكُلِّ وَاحِدَةٍ
مِنْهَا بَنُونَ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَكُونُوا مِنْ بَنِي الدُّنْيَا فافْعَلُوا، فَإِنَّكُمْ الْيَوْمَ فِي
دَارِ الْعَمَلِ وَلَا حِسَابَ، وَأَنْتُمْ غَدًا فِي دَارِ الْآخِرَةِ وَلَا عَمَلَ.

(مشکوٰۃ- جابر)

373. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inna akhvafa ma atakhawwafu alaa ummatil hawaa vatoolul amali, fa'ammal havaa fayas uddu anilhaq'qi, va'amma toolulamali fayunsil aakhirata, haazihid'dunya mur tahilatun zahibatun vahaazihil aakhir- atu murtahilatun qadimatun, valikulli vahidatim minha banoona, fa'inistat atumalla takoonu mim baniddunya fafaloo, fa'innakumul yauma fi darilamali vala hisaba, va'antum ghadan fie daaril aakhirati vala amala.

373. *The Apostle of Allah* said, "The worst thing that I am afraid of regarding my Ummah is that it may pursue lusts and make long term plans of achieving its wordly ends. The result of its pursuit of lusts will take it far away from the Truth and its long term worldly plans and enertaining bright hopes shall lead to neglect of the Hereafter, (O ye people). This world has

started marching and going away. And the Hereafter too has started marching and is steadily approaching. And there are votaries of both. So it will be good for you not to be a devotee of this world. Today you are in the field of action. The hour of Reckoning has not yet come. And tomorrow you shall be in the world of Reckoning where there will be no possibility of action (to make amends for the past negligence and mistakes of a lifetime)".

— *Mishkat, Jabir*

(٣٤٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعْظُهُ، اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ، شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.
(مُتَوَاتِرٌ)

374. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama lirajulin vahuwa ya'izuhu, ightanim, khamasan qabla khamstin, shababaka qabla haramika, vasi'h'hataka qabla suqmika, vaghinaka qabla faqrika, vafaraghaka qabla shughlika, vahayataka qabla mautika.

374. The Apostle of Allah admonishing a person said to him, "Regard five things boons before five others : Your youth before senility and decrepitude, your health before illness, your prosperity before adversiy (poverty and indigence), your leisure and convenience before engagement (and difficulties) and your life before its termination.

— *Mishkat*

Exposition: The wise counsel tendered here is evident enough. Man's life is short and that too is beset by impediments, disabilities and unforeseen calamities and miseries. Man is lethargic and seldom takes advantage of opportunities coming his way. He is forgetful also and puts off things for some future date under the erroneous notion that things will be better in future or at last status quo maintained for him. He is fully acquainted with the law of change, decay and death, and that youth must give way to senility and the greatest disability for that matter. Health too is not a permanent state and diseases both curable and incurable are deterrents to good deeds. And material prosperity is not a permanent feature of man's life either. A millionaire today may be pauper tomorrow. And then

there is death, the inevitable end of all mortals, that cannot be put off. Even the paths of glory lead to the grave and the world beyond.

So would it not be a wise policy to take time by the forelock and whatever can be done for the well-being of the life eternal (Hereafter) before it is too late? Devotional acts taking time and energy and those that demand spending of one's substance in the way of Allah are best performed while their reservoirs are not yet dry..... sound health and wealth have not departed. Leisure too is wealth, a great asset, and is best utilized to purchase the more permanent wealth of good deeds before death closes the door on him..... the door to action for good.

(٣٧٥) عَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَصَلَاةٍ فَرَأَى النَّاسَ كَانَهُمْ يَكْتَشِرُونَ، قَالَ أَمَا إِنَّكُمْ لَوَأَكْثَرْتُمْ ذِكْرَهَا ذِمَّ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى، الْمَوْتِ، فَأَكْثَرُوا ذِكْرَهَا ذِمَّ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمَ إِلَّا تَكَلَّمَ، فَيَقُولُ أَنَا بَيْتُ الْغُرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ، وَأَنَا بَيْتُ الدُّوْدِ، وَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لَأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَاذُو لَيْتِكَ الْيَوْمَ وَصِرْتُ إِلَيَّ، فَسَتَرِي صَنِيعِي بِكَ، قَالَ فَيَتَسَّعُ لَهُ مَدَبَصْرُهُ وَيُفْتَحُ لَهُ بَابُ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوِ الْكَافِرُ، قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا، أَمَا إِنْ كُنْتَ لَأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ، فَاذُو لَيْتِكَ الْيَوْمَ وَصِرْتُ إِلَيَّ فَسَتَرِي صَنِيعِي بِكَ، قَالَ فَيَلْتَنِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاغُهُ، قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِهِ فَادَّخَلَ بَعْضَهَا فِي جُوفِ بَعْضٍ، قَالَ وَيَقْيِضُ لَهُ سَبْعُونَ تَنِيْنًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ، مَا أَنْبَتَتْ شَيْئًا مَّا بَقِيَتْ الدُّنْيَا، فَيَنْهَسُنَّه وَيَخْدِشُنَّه حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ، قَالَ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ.

(ترمذی)

375. An Abie Sa'eedin qaala kharajan nabiyyu Sallallahu Alaihi Wasal'lama lisalaatin fara'an naasa ka'anahum yaktashiroona, qaala ama innakum lau aksartum zikraha zimillazati lashaghal- akum amma araa, almauti, fa'aksiroo zikraha zimillazzatil mauti, fa'innahu lam yati alalqabri yaumun illa takallam, fayaqoolu ana baitul ghurbati, va'ana

baitulvahdati va'ana baitut'turaabi, va'ana baitud doodi, va'iza dufinal abdul muminu qaala lahul qabru marhabav va'ahlan ama in kunta laahabba may'yam- shi alaa zahri ilay'ya fa'iza vullaitukal yamuma vsirta ilay'ya, fasatara sanie'i bika, qaala fayat'tasie'u lahu madda basarihi vayuftahu lahu babun ilal jannati, va'iza dufinalabdul fajiru avilkafiru, qaala lahul qabru la marhabav vala ahlani, ama in kunta la'abghaz may'yamshie alaa zahri ilay'ya fa'iza vullaitukal yauma vasirta ilay'ya fasatara sanie'i bika, qaala fayalta'imu alaihi hatta takhtalifa azla'uhu, qaala vaqaala rasu'lullahi Sallallahu Alaihi Wasal'lama bi'asabihi fa'adkhala ba'zaha fie jauhi ba'zin, qaala vayuqabbazu lahu sab'oona tinninal la'anna vahidam minha nafakha filarzi, ma ambatat shai'am ma baqiyatid'dunya, fayanhasnahu vayakhdishnahu hatta yuqzaa bihi ilal hisaabi, qaala, vaqaala rasu'lullahi Sallallahu Alehi Wasal'lama innamal qabru rauzatun mir riyazil jannati auhufdatum min hufarinnari.

375. *Abu Sa'eed Khudri* says that one day when the Prophet came to the mosque. He found some person giggling. He said, "If you had often remembered death that cuts off lusts. it would have restrained you from such loud laughter. Remember death often which cuts off lusts and grave says every day, "I am the house of travellers (far from home in a strange land). "I am the house of loneliness" "I am the house of dust" "I am the house of worms. And when some believer is buried in a grave, it welcomes him and says, "Among those treading on my back you were the dearest to me. so today that you have been entrusted to my care, and you have (after all) come to me, you will see how benevolently I treat you". The Prophet went on to say, "For that believing servant of Allah the grave becomes spacious as far as he can see and a door for him is opened towards heaven. And when a (hardened) sinner or an unbeliever is buried in the grave, it does not greet him. It says to him, "You were the worst among those who were treading on my back. Now that you have been placed under my charge and you have (at last) come to me, you will see how I maltreat you". The Prophet continued in the same strain, "Then the grave will shrink and become (too) narrow for him until his ribs are intertwined". Saying this the Prophet intertwined his fingers of one hand with those of the other. He went on to say, "Then seventy dragons shall be set over him, each one of these

monsters shall be so poisonous that if it were to breath once on earth, it would have become barren for ever. And all those dragons shall bite and scratch him. And this treatment (meted out the inmate of the grave) will go on till Doomsday, and he will be brought before the Court of Divine Justice". And after that he Prophet said, "The grave becomes a garden, from the gardens of heaven or a pit from the pits of hell".

— *Tirmizi, Abu Sa'eed Khudri*

Exposition: When a person dies struggling against the evils of this world and preparing for the life Hereafter, the life of waiting (*Barzakh*), the intermediate stage between the life on earth and that in the next, called the grave, Allah treats him kindly and he rejoices in it. And one who went on with his evil deeds to the end of his days and died without repentance, seeking remission of his sins, will be treated somewhat like the person in police custody before trial or in a remand home. (It is not actual punishment that is his due but sort of a nightmare in face of an impending danger. However, it is to be clearly kept in mid that these are all conjectures about the world unseen. Whatever the Prophet has tried to convey in this behalf may or may not be comprehensible to us, a Muslim believes in it. We have no other source of information and our senses and mental faculties miserably fail to help in any way.

The last portion of the tradition makes it clear that man has an open choice of making his grave a sojourn of peace and comfort through a life of gratitude in the world or turn it into a hole of misery and pain as a result of a life-long course of evil deeds with impunity.

(۳۷۶) عَنْ بُرَيْدَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا.

(مسلم)

376. An Buraidah qaal, qaal Rasulullah Sallallahu Alaihi Wasal'lama kuntu nahaitukum an ziyaratil quburi fazooro oha.

376. The Apostle of Allah said, "I had prohibited you visiting the graveyards (so that the creed of the unity of Allah may become firmly rooted in your hearts). But now you may visit them".

— *Muslim, Buraidah*

Exposition: In another report quoted Muslim, it has been said, "Now you may visit them if you like, since the graves

remind you of the life Hereafter". (And hence a deterrent to evil deeds, reminding man of his own end).

(٣٧٤) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ أَنْ يَقُولَ قَائِلُهُمْ، السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.
(مسلم)

377. An Buraidata qaala kaanan nabiyyu Sallallahu Alaihi Wasal'lama yuallimuhum iza kharaju ilalmaqabiri ay'yaqoola qaa'iluhum, ass'salaamu alaikum ahlad diyari minalmumineena valmuslimeena, va'inna in sha'allahu bikum lahiqoona, as'alullaha lana valakumul afeeyata.

377. *Buraidah* says that the Prophet instructed those visiting the graveyard to say, "Peace be on you, O ye obedient believers of this settlement; Allah willing we too are coming to join you. We pray for you and for ourselves that both of us be spared the wrath and punishment of Allah". —Muslim

(٣٧٨) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهِ إِلَى الْيَمَنِ، قَالَ إِيَّاكَ وَالتَّنْعُمُ، فَإِنَّ عِبَادَ اللَّهِ لَيُسْوَا بِالْمُتَنَعِمِينَ.
(مشكوة)

378. An Mua'zibni Jabalin anna Rasulallahi Sallallahu Alaihi Wasal'lama lamma ba'asa bihi ilalya mani, qaala iy'yaka vattana'uma, fa'inna ibadallahi laisu bilmuta na'imeena.

378. *Mu'az bin Jabal* reports that when the Apostle of Allah sent him out to Yemen as Qazi (Judge) or governor, he had said, "O Mu'az! Guard yourself against a life of luxury, for, the servants of Allah are not given to luxury and comforts".

—Mishkat

Exposition: What the Prophet wanted to impress upon him was that he was going there as a high-ranking officer of the Islamic state and (if he was not wary) he would have ample opportunities of tasting the good things of this life and be pampered on fat bribes. But he should not get entangled in the snares of the world and never allow himself to adopt the ways of the worldly men in authority, since it is not in keeping with godliness.

(٣٧٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا، فَقَالَ قَائِلٌ وَمِنْ قَلِيلٍ نَحْنُ يَوْمِيذٌ؟ قَالَ بَلْ أَنْتُمْ يَوْمِيذٌ كَثِيرٌ، وَلَكِنَّكُمْ غُشَاءٌ كَغُشَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْذِفَنَّ فِي قُلُوبِكُمُ الْوَهْنَ، قَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ.

(ابوداؤد-ثوبان)

379. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama yushikul umamu an tada'aa alaikum kama tada'al aakilatu ilaa qasatiha, faqaala qa'iluv vamin qillatin nahu yaumaizin? qaala bal antum yaumai'zin kaseeruv valakinnakum ghusa'un kaghusa'is saili, valayanzi'an nal lahu min sudoori aduv vikumul mahabata minkum, valayaqzi fanna fie qulubikumul vahana, qaala qaa'ilun ya Rasulallahi vamaal vahanu? qaala hubbud dunya vakarahiyatul maut.

379. The Apostle of Allah addressing his companions said, "My *Ummah* shall fall upon days when other *Ummahs* (nations) shall fall upon it as those invited to sumptuous feast fall upon the rich tasty vituals on the table". Somebody from the audience asked him if their numbers shall be so meagre that other *Ummahs* shall unitedly fall upon them (to devour them)? The Prophet said, "No. You will not be an insignificant minority at that time. Rather you will be in exceedingly large numbers then. Still, you will be like the foam blown up by flood waters and your enemies shall be totally dauntless of you, and your own hearts shall be sapless". A person from the audience asked him, "O Apostle of Allah! Why will this saplessness creep into us"? He said, "It will be because you will nurse the love of the world (mammon) in your hearts (instead of the anxiety for the Hereafter) and (far from laying down your lives in the way of Allah) you will come to have a disgust for death and shall be running away from it".

— Abu Da'ood, Thauban

(٣٨٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِأَخِرَتِهِ، وَمَنْ أَحَبَّ أَخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَاتَّخِذُوا مَا يَبْقَى عَلَى مَا يَفْنَى.

(مشکوٰۃ-ابوموسیٰ)

380. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man ahabba dunyahu azarra bi'aakhiratihi, vaman ahabba aakhiratahu azarr bidunyahu fa'aasiru mayabqaa alaa ma yafnaa.

380. The Apostle of Allah said, "He who loves the world shall mar his chances of success and felicity in the next. And he who cherishes the life Hereafter shall harm his life of this world. So, O ye people! Prefer the eternal to the ephemeral".

— *Mishkat, Abu Moosa*

Exposition: The tradition brings us to the conclusion that our preference of one of the two worlds, Here and Hereafter, must be definite, (clear cut and one-sided) and whole-hearted during our worldly career. According to the maxim, 'You cannot make the best of both the worlds it will be foolish to think of success and prosperity without taking pains for either, particularly on occasions when they are conflicting in their demands. But there is one weighty consideration in favour of the Hereafter. It is abiding whereas the present one is fleeting and short-lived. Ordinary common sense demands that the sacrifice of the ephemeral for the sake of the eternal is not a bargain of loss. Rather it is the most gainful deal.

(٣٨١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ.
(ترمذی - شدداد بن اوسؓ)

381. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama alkay'yisu man dana nafsahu va'amila lima ba'adal mauti val ajizu man atba'a nafsahu hawaha vatamannaa alallahi.

381. The Apostle of Allah said, "Sensible and discreet is he who controlled his psyche or spirit and set about adorning the life Hereafter. And foolish is he who set himself to the pursuit of lusts and yet reposed false hopes in Allah for setting things right for him undeservedly, giving him free admission to Paradise!

— *Tirmizi, Shaddad bin Aus*

Exposition: The second part of the report is most admonitory. A person who in preference to the pursuit of Truth, blindly follows his lusts and yet hopes against hope that Allah shall reward him with the bounties of heaven, must surely be

out of his mind. The Prophet has told us in another tradition (386), that Allah's commodity or heaven is not so cheap that it can be had for the asking. And yet the Jews and Christians of the period of the revelation of the Qur'an, were given to such wishful thinking. And so are many of our Muslim brethren today, steeped in transgression and heinous sins, yet talking of the unbounded Mercy of Allah in the Hereafter which in conjunction with the equally false notion of the intercession by the Prophet, will condone everything and accommodate them freely in paradise, without rendering account.

(٣٨٢) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْذَرَ اللَّهُ إِلَيَّ
أَمْرِي أَخْرَجَ أَجْلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً.

(بخاری، ابو ہریرہ)

382. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama a'zarallahu ilamri'in akh' khara ajalahu hatta balagha sittiena sanatan.

382. The Prophet said, The perso whom Allah gave a long life until he attanined the age of sixty years (and even then failed to reform himself), he will have nothing to say to Allah in (his defence on meeting Him).

—Bukhari, Abu Hurairah

(٣٨٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخَيُّوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ، قُلْنَا إِنَّا نَسْتَخِي مِنْ اللَّهِ يَا رَسُولَ اللَّهِ وَالْحَمْدُ لِلَّهِ، قَالَ لَيْسَ ذَلِكَ، وَلَكِنَّ الْإِسْتِخْيَاءَ مِنَ اللَّهِ حَقُّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى، وَالْبَطْنَ وَمَا هَوَى وَتَذْكُرَ الْمَوْتَ وَالْبُلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا وَآثَرَ الْآخِرَةِ عَلَى الْأُولَى، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَخْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ.

(ترمذی)

383. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama istahyoo minallahi haqqal haya'i, qulna inna nastahyi minallahi ya rasulallahi valhamdu lillahi, qaala laisa zaalika, valaakinnal istihya'a minallahi haqqal haya'i an tahfazar rasa vama va'aa, valbatna vama hawa vatazkuralmauta valbilaa vaman aradal aakhirata taraka zinatad dunya va'aasaral aakhirata alal oolaa, faman fa'ala zaalika faqadistahya minallahi haqal haya'i.

383. The Apostle of Allah addressing us, (the companions) said, "Be fully modest before Allah, "We said to him". "We thank

Allah that we are modest before Him. The Prophet said, "Modesty before Allah is not only (that which you have in your minds) but to be perfectly modest before Allah means that you keep an eye on your head and the ideas that enter it, and that you are constantly on the look out concerning the food entering your stomachs. And remember the decay (of your body) after death. (And after that he said) "Whoever seeks (is ardently desirous of) the Hereafter (renounces the good things of life voluntarily) and comes to prefer (the bounties of) the Hereafter at every step. So one who does all this is the one truly modest before Allah.

— *Tirmizi*

(٣٨٤) عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِظْنِي وَأَوْجِزْ، فَقَالَ إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودِعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تُعْذِرُ مِنْهُ غَدًا، وَأَجْمِعِ الْيَأْسَ مِمَّا فِي أَيْدِي النَّاسِ.
(مشكوة)

384. An Abie Ay'yoobal ansariy'yi qaala ja'a rajulun ilan nabiyy'yi Sallallahu Alaihi Wasal'lama faqaala iznie va'aujiz, faqaala iza qumta fie salaatika fasalli salaata muvaddi'in vala takallam bikalamin tu'ziru minhu ghadan, va'ajmi'il yaasa mimma fie aidinnasi.

384. *Abu Ayyub Ansari* says that a person came to the Prophet and said, "O Apostle of Allah! Instruct me very briefly and comprehensively". The Prophet said, "When you are offering prayers, pray like the person saying the last prayer of his life (immediately before leaving the world). And do not utter any word that you will not be able to account for in the reckoning of the Doomsday. And become totally independent of the worldly goods that others have with them".

— *Mishkat, Abu Ay'yub Ansari*

Exposition: The man departing from this world will naturally say his prayer with utmost concentration and devotion. He will cut himself off from everything else save his communion with Allah.

The word a person has uttered in the world if it is against Truth and he has not made amends for it by imploring Allah earnestly for forgiveness, he will obviously have nothing left for him to say in his defence. As for the worldly belongings of

others he should not envy them. After all wealth and other paraphernalia are but transitory awaiting the inevitable hour. Until one becomes oblivious of the way side attractions, the goal (Hereafter) remains dim (indistinct). Only complete independence of wherewith all can take one to the heights of the abode to Eternity.

(٣٨٥) عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ.

(ترمذی)

385. An Abie Barzatal aslamiyyi qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama la tazoolu qadama abdin hatta yus'ala an umrihi fiema afnahu va'an ilmihi fiema fa'ala, va'am malihi min ainaktasabahu vafiema anfaqahu va'an jismihi fiema ablahu.

385. The Apostle of Allah said, "On the Day of Judgement man cannot move away from the divine court of Justice until he has rendered account of five things: He will be questioned about the pursuits in which he spent his life. How far did he live up to the teachings of the Faith which could become his share? Where (from what source) did he earn his wherewithal? and Where (through what channels) did he spend it? And in what manner did he utilize his physical energy and mental faculties"?

— Tirmizi

(٣٨٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَذْلَجَ وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ، إِلَّا سِلْعَةَ اللَّهِ غَالِيَةً، إِلَّا سِلْعَةَ اللَّهِ الْجَنَّةُ.

(ترمذی، ابوہریرہ)

386. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man khafa adlaja vaman adlaja balaghal manzila, ala inna sil'atallahil ghaliyatun, ala inna sil'atallahil jannatu.

386. The Apostle of Allah said, "The traveller who is afraid of failing to get to his destination in time, does not sleep during the night but starts on his journey during the early part of the night. And whoever does that arrives at the destination safe, in time. Lo! Allah's commodity (paradise) is high-priced. Lo! Allah's Commodity is heaven".

— Tirmizi, Abu Hurairah

Exposition: Man's real home was the Garden of Eden (heaven). He was sent here temporarily on trial. so, in truth, he is a traveller. Before returning home, he must have enough of that commodity which can avail him in his homeland. the tinsel of the world is of temporary use to him (in this brief soujourn.....earthly life only. So those who remeber their real homeland and want to get there safely (unscathed by the impending perils of the way, should see to it that they do not become careless for a moment, getting lost in the petty attractions of the land of their brief sojourn. They should start on their journey early. It brooks of no delay. There can be no amends for the time lost, since the (time) is man's greatest asset, the respite he has been granted or his life span. Those who spend it in sleeping shall have to repent on waking up, but in vain.

Again, one who has made his target Allah's good pleasure, and the house of reward, heaven, must know that Allah's bounties, heaven, is not a cheap commodity to be had at throw-away price by any bidder. To come by the commodity of Allah we will have to pay a heavy price. We will be confronted with great sacrifices of wealth, time and physical and mental faculties in this deal with Allah.

Allah has said in the Qur'an : Allah has purchased of the believers their persons and their goods : for their reward (in return) is the Garden of Paradise (Q. IX : III). In fact this sacred deal is one of the conditions of a believer's Faith and belief and all that is demanded of him is to keep his promise and abide by the condition of the deal.

3. RECITATION & CONTEMPLATION OF THE QURA'AN

(٣٨٤) عَنْ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُؤْتَى يَوْمَ الْقِيَمَةِ بِالْقُرْآنِ وَأَهْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَالْإِمْرَانُ تُحَاجَّانِ عَنْ صَاحِبَيْهِمَا.
(مسلم)

387. Anin Nawasibni Sam'aana qaala sameitu Rasulallahi Sallallahu Alaihi Wasal'lama yaqoolu yutaa yaumal qiyamati bilqur'aani va'ahlihil laziena kanu ya'maloona bihi fiddunya taqдумuhu suratulbaqarati v'aalu imrana tuhajjani an sahibihima.

387. *Nawas bin Sam'an* reports that he heard the Prophet saying, "On Doomsday the Quran and those who followed its teachings will be brought to the Divine Presence, and *Surah Baqarah* (Q. II) and *Surah Aa'l-e-Imran* (Q.III) as representatives of those who had lived in keeping with the commandments therein: they will say, "This person is deserving of Divine Mercy and pardon, and Mercy should be shown to him and he should be absolved of his faults and shortcomings.

—*Muslims*

(۳۸۸) عَنْ غَبِيْدَةَ الْمَلِيْكِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ، قَالَ رَسُولُ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا أَهْلَ الْقُرْآنِ لَا تَتَوَسَّدُوا الْقُرْآنَ، وَاتْلُوهُ
حَقَّ تِلَاوَتِهِ مِنْ أَنْاءِ اللَّيْلِ وَالنَّهَارِ، وَأَفْشُوهُ وَتَغْنَوْهُ وَتَدَبَّرُوْهُ أَمَا فِيْهِ
لَعَلَّكُمْ تُفْلِحُوْنَ، وَلَا تَعْجَلُوْا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا.

(مشکوٰۃ)

388. An Ubaidatal Mulaikiyyi vakanat lahu suhabatun.....q-aala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'ahlal quraani la tatavassadol qur'aana, vatloohu haqqa tilavatihi min aana'il laili vannahari, va'afshuhu vataghanna uhu vatadabbaroo mafiehi la'allakum tuflihoona, vala ta'ajjalu savabahu fa'inna lahu savaban.

388. The Prophet said, "O ye who follow the Quran, do not make it your pillow and recite (and ponder over it) properly during the day and the night. Introduce it to others and let them also make it a common practice. Pronounce its word with proper articulation. And whatever has been stated in the Quran, contemplate it with a view to be guided by it so that you may succeed. And never desire worldly benefits through it. Recite it only seeking the countenance of Allah.

—*Mishkat*

Exposition: By making the Quran your pillow is meant making it something of ordinary daily use or not giving it the importance it deserves. The last sentence also warns the believers that they should show greater respect to it than seeking worldly rank and position or wealth through it, just as the Jews of the days of the Quranic revelations had made their scripture a means of earning wealth and a exalted position in the society. The Prophet has also informed us that some people after acquisition of the knowledge of the Quran will make it a

ladder for material gains. It is still worse in our own days. Some of them have made it a begging bowl.

(۳۸۹) عَنْ أَبِي ذَرٍّ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي، قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ أَرْزِينُ لَأَمْرِكَ كُلِّهِ، قُلْتُ زِدْنِي، قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّوَجَلَّ، فَإِنَّهُ ذَكَرُكَ فِي السَّمَاءِ وَنُورُكَ فِي الْأَرْضِ.
(مشکوٰۃ)

389. An Abie Zarrin qaala dakhaltu alaa rasu'lillahi Sallallahu Alaihi Wasal'la ma.....qultu ya Rasulallahi ausini, qaala useeka bitaqwallahi fa'innahu azyanu li'amrika kullihi, qultu zidni, qaala alaika bitilavatil qur'aani vazikrillahi azza vajalla, fa'innahu zikrul laka fissama'i vanoorul laka fil'arzi.

389. *Abu Zarr Ghifari* reports, "I came to the Prophet..... I asked him to admonish me". He said to me, "Fear Allah's displeasure. It will keep your Faith and your dealings on the right keel". I requested him for some more of it. He said, "Make a regular habit of the recitation of the Qur'aan and remembrance of Allah, and Allah will remember you in heavens. This (recitation of the Quran and remembrance of Allah), will serve you as light in the darkness of life".

— *Mishkat, Abu Zarr*

Exposition: Remember Allah and He will remember you. The Qur'an is guidan and light and serves as such those who seek.

(۳۹۰) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ، قِيلَ يَا رَسُولَ اللَّهِ وَمَا جَلَاءُ هَا؟ قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْآنِ.
(مشکوٰۃ - ابن عمرؓ)

390. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inna hazihilqu looba tasda'u kama yasda'ul hadeedu iza asabahul ma'u, qeela ya Rasulallahi vama jala'uha? Qaala kasratu zikril mauti vatilavatul qur'aani.

390. The Prophet said, "The heart too becomes rusty as the iron becomes rusty on being afflicted by water." He was asked,

"What is that which removes the rust of the heart"? The Prophet said, "The rust of heart is removed by remembering death too often and reciting the Quran".

— *Mishkat, Ibn 'Umar*

Exposition: Remembering death means man should think over the very patent fact that the respite known as life-span is given only once. Another such opportunity (to mend things) can never be afforded to him. Man should call to mind that which closes on him the door for action which alone may redeem him. And recitation of the Qur'an means reading it carefully with proper articulation and to understand whatever has been stated in it and follow it. This is the meaning of the word *Tilavat* or recitation in the Quran itself and also in *Hadith*. An additional meaning is preaching the Quran and taking its teachings to others who have so far not been fortunate in this respect.

4. SUPEREROGATORY PRAYER A LATE NIGHT PRAYER (TAHAJJUD)

(۳۹۱) عَنْ أَبِي ذَرٍّ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
اللَّهُ..... وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي
ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.
(مسلم)

391. An Abie Zarrin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'la ma yaqoolullahu.....vaman taqarraba minni shibran, taqarrabtu minhu zira'an vaman taqarraba minni zira'an, taqarrabtu minhu ba'an, vaman atanie yamshie ataituhu harvalatan.

391. *Abu Zarr Ghifari* reports that the Apostle of Allah said that Allah says", Any one who advances a span towards Me, I get closer to him by a cubit. And one who gets nearer to Me by a cubit, I get closer to him by two cubits. And one who comes to Me walking I come to him at a much faster pace".

— *Muslim, Abu Zarr*

Exposition: Whoever, of his own intent and accord, decides to proceed on the way to Allah, He makes his journey easy for him. His servant rushes forth to Him, and out of regard for His

(servant's) weakness, Allah in all affection and Mercy brings him closer to Himself, just as a toddler rushes towards his father but due to weakness does not get to him and the father comes running to him, collects him in his arms and holds him close to his bosom.

(٣٩٢) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا.
(بخاری)

392. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alehi Wasal'la ma.....vama taqarraba ilayya abdie bishai'in ahabba ilaiyya mimmaf taraztu alaihi, vama yazalu abdie yata qarrabu ilayya binnavafili hattaahba btuhu fa'iza ahbabtuhu kuntu sam'ah ullazie yasma'u bihi vabasarahullazie yubsiru bihi, vayadahullati yabtishu biha, varijlahullati yamshi biha.

392. The Prophet said that Allah, the Exalted, says, "The dearest to me of all those deeds by which My servant gets closer to Me, are those that I have made obligatory for him. And my servant constantly gets closer to Me through supererogatory devotional acts, until he becomes My beloved. I become his ear with which he hears, and I become his eye with which he sees, and I become his hand with which he holds (things), and I become his feet with which he walks".

— Bukhari

Exposition: The person who wants to get close to Allah, first of all makes a point to discharge his obligatory duties. But he does not stop there. Out of love for Allah, he, on his own, takes to supererogatory prayers, fasting and other acts of charity until he becomes beloved of Allah. This means that Allah takes all his physical and mental faculties under His own protection and care and thus his eyes, ears, hands and feet and all other faculties are devoted to the service and pleasure of Allah and Satan has no share in them.

(٣٩٣) عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَيْقِظَ لَيْلَةً فَقَالَ سُبْحَنَ

اللَّهُ مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ، مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ، يَأْرُبُ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ.

(بخاری)

393. An Ummi Salmata annan nabiyya sallallahu Alaihi Wasal'lama istaiqaza lailatan faqaala subhanallahi maza unzilal lailata minalfitani, mazaa unzila minal khaza'eeni may'yuqizu savahibal hujurati, ya rubba kasiyatin fiddunya ariyatun filaakhirati.

393. *Umm-e-Salmah* says that the Prophet got up one night and said, "Allah is free from all defects and shortcomings. How full of trials and temptations is this night, which should be guarded against? And how many treasures this night is full of, the treasures of Mercy, which should be collected? Who is to wake up these (ladies) living in seclusion. There are many people whose faults and blemishes are hidden in this world. In the Hereafter they will get exposed". — *Bukhari*

Exposition: This report tells us that the Prophet included his consorts also get up for *Tahajjud* (late night) prayer, telling them that they should make it a point to collect the treasures of the Mercy of Allah. They had the unique honour of being the consorts of the Prophet and from this aspect they had a dignified position. But if they did not strive in the way of Allah, their close relationship with the Prophet would be of no avail. It is the deeds that elevate anybody in the sight of Allah.

(۳۹۴) عَنْ عَلِيٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَقَهُ وَفَاطِمَةُ لَيْلًا فَقَالَ الْاِتِّصِلَانِ؟

(بخاری، مسلم)

394. An Aliyyin annan nabiyya sallallahu Alaihi Wasallama taraqahu vafa timata lailan faqaala alaa tusalliyani?

394. 'Ali says that..... "The Prophet came to our house one night at the time of *Tahajjud* prayer and said to me and Fatima, 'Do both of you not offer *Tahajjud* prayer'?"

— *Bukhari, Muslim, Ali*

Exposition: Like the immediately preceding report, this too tells us that those in authority and responsible for the

spiritual welfare of their wards should induce them to offer *Tahajjud* prayer.

(٣٩٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ، قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ.
(بخاری، مسلم)

395. An Abdillahibni Amribnil Aasi qaala, qaala lie Rasulullahi Sallallahu Alaihi Wasal'lama ya abdallahi la takun misla fulanin kaana yaqaumu minallaili fataraka qiyamal laili.

395. *Abdullah* son of 'Amr bin al 'As says that the Apostle of Allah said to me, "O Abdullah! Do not behave like such and such person who used to offer *Tahajjud* and then gave it up".

— Bukhari, Muslim

(٣٩٦) عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ الدَّائِمُ قُلْتُ فَأَيَّ حِينٍ كَانَ يَقُومُ مِنَ اللَّيْلِ؟ قَالَتْ كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.
(بخاری، مسلم)

396. An Masrooqin qaala sa'altu Ayesmata ayyul amali kaana ahabba ilaa rasu'lillahi sallallahu Alaihi Wasal'lama qaalat adda'imu qultu fa'yya heenin kaana yaqoomu minallaili? qaalat kaana yaqoomu iza sami'as sarikha.

396. *Masrooq Tabi'i* (succeeding the companions, not having met the Prophet) says, "I asked Ayesmah what kind of devotional act the Prophet liked most"? She said, "That which was persisted with, without break". I asked her, "When did he get up at night (for *Tahajjud* prayer)". 'Ayesmah replied, "He used to get up at the time when the cock crows (meaning the last portions of the night)".

Bukhari, Muslim, Masrooq

(٣٩٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.
(بخاری، مسلم - ابو هريرة)

397. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama yanzilu rabbuna tabaraka vata'ala kulla lailatin ilas'sama'id dunya heena yabqaa sulusullailil aakhiru fayaqoolu mayyad'ooni fastajiba lahu mayyas'alooni fa'utiyahu mayyas'taghfiruni fa'aghfira lahu.

397. The Apostle of Allah said, "When one third of the night is left Allah comes to this (visible) heaven (vault of the sky overhanging the earth) and calls His servants saying, "Who is there to call Me that I may rush to his aid? Who is there to beg of Me that I may give him? Who is there to ask Me for remission of his sins that I may forgive him"?

— Bukhari, Muslim, Abu Hurairah

5. INFAQ (SPENDING IN THE WAY OF ALLAH)

(۳۹۸) عَنْ ثَوْبَانَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارًا يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارًا يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارًا يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ. (مسلم)

398. An Saubana qaala, qaala Rasu'lullahi Sallallahu Alaihi Wasallama afzalu dinarin yunfiquhur rajulu deenarun yunfiquhu alaa iyalihi, vadeenarun yunfiquhu alaa dabbatihi fie sabilillahi, vadeenarun yunfiquhu alaa as'ha-abihi fie sabielillahi.

398. The Apostle of Allah said, "The Deenar that a person spends on his wife and children is excellent. And that Deenar too which he spends on the purchase of a mount for striving in the way of Allah (*Jehad*). And excellent is that Deenar also which he spends on his companions engaged in *Jehad* in the way of Allah".

— Muslim, Sauban

(۳۹۹) عَنْ أَبِي هُرَيْرَةَ قَالَ، جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَكْثَرُ أَجْرًا؟ فَقَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ تَخَشَى الْفَقْرَ وَتَأْمَلُ الْغَنَى، وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ. (بخاري مسلم)

399. An Abie Hurairata qaala, ja'a rajulun ilan'nabiyyi Sallallahu Alehi Wasal'lama faqaala ya Rasulallah ayyus sadaqati azamu ajran? faqaala an tasaddaqa va'anta sahi'hun takhshal faqra vatamulul ghinaa, vala tumhil hatta iza balaghatil hulqooma qulta lifulanin kaza valifulanin kaza, vaqad kaana lifulanin.

399. A person came to the Prophet and asked him, "Which *Sadaqah* (Charity) is superior from the point of view of reward"? He said, "That *Sadaqah* is excellent which you give away when you are healthy, fit in body and afraid of indigence and expecting also to earn more of the worldly goods. Under such conditions giving away in charity is most excellent. And you should not wait for it (spending in charity) until death-rattle, saying, "So much for so and so and that much for such others. What use is your intervention? Now it (of a surety) has become the property of so and so".

—Bukhari, Muslim, Abu Hurairah

(۴۰۰) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعَبْدُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْظِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْظِ مُمْسِكًا تَلْفًا.
(بخاری مسلم)

400. An Abie Hurairata annan nabi'y'a Sallallahu Alaihi Wasal'lama qaala ma min yaumin yusbihul abdu fiehi illa malakani yanzilani fayaqoolu ahaduhuma allahumma a'ti munfiqan khalafan, vayaqoolul aakharu allahumma a'ti mumsikan talfan.

400. Abu Huraira reports that the Prophet said, "Not a day passes but Allah's angels descend heaven; one of them prays for the generous servant of Allah saying, "O Allah! Give an excellent reward to one who spends (in Thy way), and the other angel curses the niggardly miser saying. O Allah! Bring nothing but destruction to the stingy".

—Bukhari, Muslim, Abu Hurairah

(۴۰۱) عَنْ أَبِي أُمَامَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدُلَ الْفُضْلَ خَيْرَ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ لَكَ وَلَا تَلَامُ عَلَى كِفَافٍ وَابْدَأْ بِمَنْ تَعُولُ.
(ترمذی)

401. An Abie Umamata qaala, qaala Rasulul lahi Sallallahu

Alaihi Wasal'lama yabna aadama innaka an tabzulal fazla khairul laka, va'an tumsikahu sharrul laka vala tulamu alaa kafafin va'abda'a biman ta'oolu.

401. The Prophet said, "O son of Adam! If you spend the surplus of your wealth on the needy and indigent servants of Allah and promotion of the cause of the Faith, it will be better for you. And if you do not spend it on the needy it will prove an evil for you in the end. If you do not have surplus wealth but only just enough to meet your bare needs and you do not spend out of it, Allah will not reprove you for it. And begin your *Sadaqah* (charity) from those you support".

— Tirmizi

(۴۰۲) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَنْفِقْ أَنْفِقْ عَلَيْكَ.

(بخاری، مسلم)

402. An Abie Hurirata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa anfiq unfiq alaika.

402. The Prophet said that Allah says, "If thou spendeth on My indigent servants and on the promotion of the casue of Faith, I will spend on thee".

— Bukhari, Muslim

Exposition: I will spend on thee" is meaningful, both from the points of view of Here and Hereafter. The person who spends from his earnings on the needy servants of Allah and in striving for the cause of the Faith is not wasted, but he will be recompensed here (in the life on earth) and in the next also after his death. He will be blessed with growth and addition to his means in the world. And what will be his share in the Hereafter will be beyond his wildest dreams".

(۴۰۳) عَنْ أَبِي ذَرٍّ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكُعْبَةِ، فَلَمَّا رَأَيْتُ قَالَ هُمْ الْأَخْسَرُونَ، فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ؟ قَالَ هُمْ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ شِمَالِهِ وَقَلِيلٌ مَّا هُمْ.

(بخاری، مسلم)

403. An Abie Zarrin qaalan tahaitu ilan nabiyyi Sallallahu Alaihi Wasal'lama vahuwa jalisun fie zillil ka'bati, falamma rani qaala humul akhsaroona, faqultu fidaka abie va'ummi man hum? qaala humul aksaroona amwalan illa man qaala haakaza vahaakaza vahakaza mim baini yadaihi vamin khalfihi va'an shimalihi vageelum mahum.

403. *Abu Zarr Ghifari* says, "I came to the Prophet. He was sitting in the shade of *Ka'abah*. When he looked at me he said, "Those men have been ruined". I said to him, "My parents be sacrificed to you, who are those people that have been ruined". He said, "They who do not spend in spite of wealth, have been ruined. Successful is only he who spends freely on those before him, behind him and to his left. And such freely spending men are but few".

—*Bukhari, Muslim*

6. REMEMBRANCE & SUPPLICATION

(۴۰۴) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا مَعَ عَبْدِي إِذَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَاتُهُ.

(بخاری)

404. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama innal laha ta'ala yaqoolu ana ma'a abdie iza zakar anie vataharrakta bie shafatahu.

404. The Prophet said, "Allah says, "that when My servant remembers Me and when both of his lips move in this remembrance, I am with him at that time".

—*Bukhari*

Exposition: To the with him means that Allah takes him under His Protection, Keeps him away from evil and disobedience. The tradition also informs us that remembrance of Allah in one's heart is not enough. The lips and tongue should also come into play. It need not be loud enough to be audible to others, but he himself should be able to hear and understand them. The same has been said about recitation of the Quran. Just visual survey is not enough. The tongue and lips should participate in it giving sweetness to the words with their proper articulation and one's own voice in as much as one is gifted in this behalf.

(٣٠٥) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ
الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ.
(بخاری مسلم)

405. An Abie Musa qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama masalullazie yazkuru rab'bahu vallazie la yazkuru masalul hayyi valmayyiti.

405. Abu Musa reports that the Prophet said, "The example of the person who remembers Allah is that of a living one (with all the activities of life). And the example of one who does not remember Allah is that of a corps".

— Bukhari Muslim

Exposition: Remembrance of Allah enlivens the heart, and negligence in this behalf brings death to it. the life of the human body depends on nutrition. In the absence of that it dies and decays. And the soul inside the body is nourished by remembrance of Allah. If it remains deprived of this nourishment, death sets in, no matter how strong the shell enclosing it (the body) is.

(٣٠٦) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ، جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ عَلِّمْنِي كَلَامًا أَقُولُهُ قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ، فَقَالَ هُوَ لَا لِرَبِّي فَمَالِي؟ فَقَالَ قُلْ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.
(مسلم)

406. An Sa'adibni Abie Vaqqasin qaala, ja'a a'rabiyyun ilaa Rasulillahi Sallallahu Alaihi wasal'lama, faqaala allimnie kalaman aqooluhu, qaala qul la ilaaha illallahu vahdahu la sharika lahu. allahu akbaru kabeeran valhamdu lillahi kaseeran vasubhaanal lahi rabbila'alameen, la haula vala quwwata illa billahil aziezil hakeem, faqaala haa'ulaai lirabbi famalie? faqaala qul allahummagh firli varhamni va'ahdini va'arzuqnie.

406. *Sa'd bin Abi Waqqas* says' "A beduin (tribes) Arab came to the Prophet and said to him, "Teach me words with which I

may remember my Lord". The Prophet said, "*Say La-Ilaha Illallah.....*". There is no being other than Allah who can be loved, obeyed and worshipped. He is One and Only. He has no partner in divinity. Allah is the Greatest. And all praise and gratitude are due to Him alone. Allah is free from every fault and shortcoming, He is the Lord and Cherisher of one and all. The servant (of Allah) has neither plan nor power (of his own). Planning and power come to man from Allah alone who commands sole authority, using it with supreme wisdom, knowledge and justice". That rustic said, "All that is about Allah. What is for me? What am I to say"? The Prophet said, "*Allahu-mma*". "Allah! Forgive my sins. Have Mercy on me. Guide me to the Right Path and give me my sustenance".

—Muslim, Sa'd, bin Abi Vaqqas

(۴۰۷) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ
الْإِسْتِغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي، وَأَنَا عَبْدُكَ وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ
بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

(بخاری)

407. An Shad'dadibni Ausin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama sayyidul istighfari un taqoola allahumma anta rabbi la ilaaha illa anta khalaqtani, va'ana abduka va'ana alaa ahdiika vava' dika mas'tata'tu a'oozubika min sharri ma sana'tu, aboo'u laka bini'matika alayya, va'aboo'u bzambie faghfirli fa'innahu la yaghfir uz'zunooba illa anta.

407. Shaddad bin Aus reports that the Apostle of Allah said, "The best *Istighfar* (supplication for remission of sins) is this: "O Allah! Thou art my Lord and Cherisher. There is no deity (worthy of obedience and worship) other than Thee. Thou created me. I am Thy servant. I shall abide by my covenant with Thee as best I can. The sins I have committed I seek refuge in Thee from their evil consequences. I acknowledge all Thy beneficences, and I confess that I have sinned. So O my Lord and Cherisher! Forgive my sins. Who else can forgive them".

9—Bukhari

(۴۰۸) عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ بِاسْمِكَ رَبِّي وَضَعْتَ جَنِيَّ وَبِكَ أَرْفَعُهُ، إِنْ

أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أَرْسَلْتُهَا فَأَحْفَظُهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.
(بخاری)

408. An Abie Hurirata..... summa yaqoolu bi'smika rabbi vaza'tu jambie vabika arfa'uhu, in amsakta nafsie fa'arhamha va'in arsaltaha fakhfazha bima tahfazu bihi ibadakas saaliheena.

408. *Abu Hurairah* reports (that when the Prophet went to bed at night) he placed his right hand below his cheek-always sleeping on the right side to begin with) and said, "O my Lord and Cherisher! I placed my side on the bed with Thy name and it will be lifted. If Thou taketh to Thyself my soul (to night in my sleep), have Mercy on it. And if Thou granteth further respite to me, protect me as Thou protecteth Thy obedient servants".

—*Bukhari*

(٣٠٩) عَنْ أَبِي بَكْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
دَعْوَةُ الْمَكْرُوبِ، اَللّٰهُمَّ رَحِّمْتَكْ اَرْجُوْ فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ
طَرَفَةَ عَيْنٍ، وَاَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، لَا اِلٰهَ اِلَّا اَنْتَ.

(البوداد)

409. An Abie Bakrata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama da'watulmakroobi, allahumma rahmataka arjoo fala takilnie ilaa nafsie tarfata ainin, va'aslih lie sha'nee kullahu, la ilaaha illa anta.

409. *Abu Bakra* reports that the Apostle of Allah said, "The distressed and the grieved person should pray thus. *"Allahumma....."*. "O Allah! I eagerly look to Thy Mercy. Do not for a moment make me over to myself. (Keep me under Thy Own protection)". And set right all my affairs and circumstances for me. There is no deity save Thee".

—*Abu Da'ood, Abu, Bakra*

Exposition: So long as a person remains under divine protection his own psyche or self cannot come to have a hold over him and it is not possible for it to prompt him to sin. But as soon as the servant deprives himself of Allah's protection his psyche exerts itself and drives him head long on the road to ruin. That is why a believer prays to Him, "O Allah! Do not

forsake me (leaving me to myself even for a moment) or I will be ruined. And make my life upright in its entirety, setting right whatever is topsyturvy in it".

(٣١٠) عَنْ أَنَسٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.
(بخاری، مسلم)

410. An Anasin kaanan nabiyyu Sallallahu Alaihi Wasal'lama yaqoolu allahumma innie a'oozubika minal hammi valhuzni valajzi valkasli vazala'iddaini vaghalabatir rijali.

410. *Anas* reports that the Prophet used to pray like this: "Allahumma.....". "O my Allah! I humbly surrender myself to Thee for Thy protection from distress, grief, helplessness, inaction and indolence, the burden of indebtedness and dominance of people".

— *Bukhari, Muslim, Anas*

Exposition: To give oneself over to Allah for His protection means that the servants is fully conscious of his own infirmity and helplessness. So he seeks refuge in his Lord Who is Almighty and free from all these shortcomings (human fragilities).

The impending peril casues distressed and worry (*Hamm*), and when it has touched him, it gives him grief (*Huzn*). Helplessness is one's inability to accomplish something it also means dulness (or dull-wittedness) and lake of planning. For example, man in his simplicity thinks that he will be able to do a certain simple job during the night. But the night passes away without his accomplishing it. Then he puts it off for the morow and so on until he has lost the opportunity that had come his way to do it.

The outcom of the supplication is that the believer says to his Lord and Cherisher to Protect him from impending dangers and the worry caused by them. And in the face of trouble to give him power of enduring it and putting up with it patiently. "Give me the courage and patience to take losses in the stride. And in the

pursuit of the Right Path let me not become careless and lazy. And do not allow such a heavy Load of debts on me which I may not be able to redeem. And finally I beseech Thee not to let me be overcome by the evil doers and tyrants".

(۴۱۱) اَللّٰهُمَّ اَتِ نَفْسِيْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا، اَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.
(مسلم زید بن ارقم)

411. Allahumma aati nafsie taqwaaha vazakkiha anta khairu man zakkaaha, anta valiyyuha vamaulaha, allahumma innie a'oozubika min ilmilla yanfa'u, vamin qalbilla yakhsha'u, vamin nafsilla tashba'u, vamin da'watilla yustajabu laha.

411. The Prophet used to pray thus: Allahumma..... O my Allah! Make my psyche such as will refrain from disobedience to Thee and fear Thy punishment. Cleanse it of its evil traits. Thou art the best of all those who can cleanse it. Thou art its Guardian and Master. O my Allah! I seek refuge in Thee from knowledge that benefits not and from the heart that does not bow down to Thee and the psyche that remains unsatisfied and a prayer that is not likely to be accepted".

—Muslim, Zaid bin Arqam

Exposition: Beneficial knowledge is that which instills fear of Allah in man, prompts him to action and makes him deserving of Allah's Mercy in this life and the Hereafter.

The unsatisfiable psyche is that which is not content however much it may get. The lust increases constantly. And non-acceptance of prayer may be due to so many causes, the most outstanding being prohibited earnings as explained earlier under 'Permitted Livelihood' in the chapter on DEALINGS.

(۴۱۲) كَانَ مِنْ دُعَاءِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَّتِكَ وَفُجْأَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ.
(مسلم، عبداللہ بن عمر)

412. Kaana min dua'i Rasulullahi Sallallahu Alaihi

Wasallama allahumma innie a'oozubika min zawali nimatika
vatahaww uli afiyatika vafaj'aati niqmatika vajamee'i
sakhatika.

412. The Prophet used to pray thus, "Allahumma...". "O my Allah! I seek refuge in Thee from it that the bounty Thou hath bestowed upon me may be taken away from me (due to my evil deeds), and the security that I enjoy, I may be deprived of it. And also that a visitation from Thee may come down upon us. Thy punishment may visit me and that Thou mayst be wroth with me. I seek refuge in Thee from all these".

—Muslim, Abdullah Ibn 'Umar

Exposition: Security here means sound condition of belief and Faith. Physical well-being also comes under security (from illness and other mishaps).

(٣١٣) عَنْ أَبِي مَالِكٍ ۖ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ كَانَ الرَّجُلُ إِذَا أَسْلَمَ
عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ ثُمَّ أَمَرَهُ أَنْ يَدْعُو بِهَؤُلَاءِ
الْكَلِمَاتِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي.
(مسلم)

413. An Abie Maliki nilashja'iyyi an abiehi qaala kaanar
rajulu iza aslama allamah un nabiyyu Sallallahu Alaihi
Wasal'lamas salaata summa amarahu ayyad'oo bihaa' ulaa'il
kalimati allahummagh firle varhamnie va'ahdinie va'afini
varzuqnie.

413. *Abu Malik* reports from his father that he (father) said,
"Whenever any person entered the fold of Islam, the Prophet
would teach him *Salat* (prayer) and then say to him to pray like
this: "Allahumma.....". "O my Allah! Forgive my sins, Have mercy
on me, Guide me to the Right Path and Give me security and
sustenance".

—Muslim

(٣١٣) عَنْ مُعَاذٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ يَامُعَاذُ
وَاللَّهِ إِنِّي لَأُحِبُّكَ، ثُمَّ قَالَ أَوْصِيكَ يَامُعَاذُ لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ
"اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ"
(رياض الصالحين، البوداودي، نسائي)

414. An Mu'azin anna Rasulallahi Sallalla hu Alaihi Wasal'lama akhaza biyadihi vaqaala ya Mu'azu vallahi inni la'uhibbuka, summa qaala ooseeka ya mu'azula tada anna fie duburi kulli salaatin taqoolu "alla humma a'inni alaa zikrika vashukrika vahusni ibadatik.

414. *Mu'az bin Jabal* reports that the Prophet hold caught of my hand and said, "O Mu'az! I love you". Then he said, "I command you to pray like this after every obligatory prayer and never miss it: *"Allahumma....."*. "O my Allah! I seek Thy aid in Thy remembrance, gratitude to Thee, and in the matter of excellence of devotional acts".

—*Riyaz-us-Swalihin, Abu Da'ood, Nasai*

Exposition: Remembrance of Allah is the nourishment of the soul which keeps it alive, and without which it dies. Gratitude to Allah induces man to good deeds seeking the good pleasure of Allah. These three together, if kept in mind and persisted with, there are remote chances of a man straying from the Right Path and displeasing Allah. But man is weak and he is fully conscious of his human fragility. So he seeks aid from Allah here too, without which difficulties always arise.

(٣١٥) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ إِذَا سَلَّمَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.
(بخاری)

415. Inna Rasulallahi Sallallahu Alaihi Wasal'lama kaana yaqoolu fie duburi kulli salaatin maktoobatin iza sallama la ilaaha illallahu vahdahu la shareeka lahu la hul mulku valahul hamdu vahuwa alaa kulli shai'in qadeer. allahumma la mani'a lima a'taita vala mu'tiya lima mana'ta, vala yanfa'u zal jaddi minkal jaddu.

415. The Prophet used to supplicate like this after every obligatory prayer", *La-Ilaha Illallah.....*". "There is no one worthy of worship and obedience save Allah. He is the One and Only. He has no partners in authority. Absolute authority is in His hand. And He alone is worthy of praise and gratitude. He has

sway over everythings. O Allah! Whatever Thou Intends to give to any one nobody has the power to stop it. And whom Thou decides to deprive there is no power that can give it to him. And against Thee the power of no holder of power and authority can be of avail".

— Bukhari

7. FROM THE LIVES OF THE PROPHET & HIS COMPANIONS

(1) Devotional Acts

(٣١٦) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنْتُ أَصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ صَلَوَتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا.
(مسلم)

416. An Jabiribni Samurata qaala kuntu usalli ma'an nabiiyyi Sallallahu Alaihi Wasal'lama fakaanat salaatuahu qasdav vakhutbatuhu qasdan.

416. *Jabir bin Samarah* reports that he used to pray with the Prophet. His prayer was moderate, and so was his harangue, neither too lengthy nor too brief.

— Muslim

(٣١٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا قُومُ إِلَى الصَّلَاةِ وَأُرِيدُ أَنْ أَطْوَلَ فِيهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَوَتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ.
(بخاري، البوقاد)

417. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inni la aqaumu ilas'salaati va'ureedu un utawwila fieha fa'asma'u buka'as sabiyyi fa'atajawwazu fie salaatie karahiyata un ashaquq alaa ummihi.

417. The Prophet said, "I come for prayer and want to make it fairly lengthy. But then I hear the cry of a child and shorten my prayer. For, I do not like to cause pain to the child's mother by lengthening my prayer".

— Bukhari, Abu Qatadah

Exposition: During the Prophet's period, women used to come to the mosque and offered prayers with the congregation. Among them were mothers who came with their very young babies. They could not leave them behind since there were no baby-sitting arrangements in those days. It is such women and children that have come for mention in this report. There is also a lesson for the *Imams* (those leading the congregation) who are totally oblivious of the needs of their followers (in the congregation) and lengthen their prayers.

(۴۱۸) عَنْ زِيَادٍ قَالَ سَمِعْتُ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنْ كَانَ النَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرْمَ قَدَمَاهُ أَوْ سَاقَاهُ فَيُقَالُ لَهُ، فَيَقُولُ أَفَلَا أَكُونُ عَبْدًا شَكُورًا.
(بخاری، زیاد)

418. An Ziyadin qaala samie'tul mughirata raziallahu anhu yaqoolu in kaanan nabiyyu salla alaihi wasal'lama layaqoomu liyusalliya hatta tarima qada mahu ausaqahu fayuqaalu lahu, fayaqoolu afala akoonu abdan shakoora.

418. *Ziyad* reports that he heard *Mugheerah* (R) saying that the Prophet stood for *Tahajjud* (late night) prayer until his feet became oedematous (swollen). To this the people would say to him, "Why do you take so much trouble? (When all your present and future sins have been forgiven). He would reply, "Shall I not be a thankful servant of Allah"?

—Bukhari, Ziyad

(2) Mode Of Teaching

(۴۱۹) عَنْ عَائِشَةَ قَالَتْ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ.
(بخاری)

419. An Ayesha qaalat, kaana Rasulul lahi Sallallahu Alaihi Wasal'lama iza amarahum minal a'amali bima yutiqoo na.

419. 'Ayesha says that Prophet commanded people to do only those things they could (easily) do and which were within their power.

—Bukhari

(۴۲۰) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِّنَ الْقَوْمِ، فَقُلْتُ يَرْهَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ وَائْكُلْ أُمِّيَاهُ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَلَمَّا رَأَيْتُهُمْ يُصَمِتُونَنِي لِكِنِّي سَرَّتْ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَابِي هُوَ وَأُمِّي وَمَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي، قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ.

(مسلم)

420. An Mu'aviyatab nil hakamis sulamiyyi qaala baina ana usalli ma'a Rasulillahi salla llahu alaihi wasal'lama iza atasa rajulum minal qaumi, faqultu yarhamukal lahu faramanil qaumu bi'absarihim, faqultu vasukla ummiyahu masha'nukum tanzuroo na ilayya? falamma ra'aituhum yusammitunani lakinnie sakattu falmma sallaa Rasulu llahi Sallallahu Alaihi Wasal'lama fabi'abie huwa va'ummi ma'ra'aitu mualliman qablahu vala ba'dahu ahsana ta'leemam minhu, ma kaharani vala zarabani vala shatamani, qaala inna haazinis salaata la yasluhu fieha shai'um min kalaminnasi, innama hiyattasbiehu vattakbieru vaqira'atul qur'ani.

420. *Mu'awiyah bin Hakam Sulami* says "I was praying with the Prophet (in congregation) when somebody sneezed and I responded to him with the words Yarhamukumallah or "May Allah have mercy on you". People looked at me in surprise. I said to them, "May you live long! Why do you look at me like that"? At this they pointed out to me (through sign language) to keep quiet, and I help my tongue. When the prayer came to a close the Prophet—my parents be sacrificed to him, I never saw a better teacher than the Prophet, neither before him nor after him—he neither rebuked me nor beat me, nor reviled me. He said only this: "This is prayer talking is prohibited in prayer. Prayer is glorification of Allah and recitation of the Qur'an".

—Muslim

(۴۲۱) بَالِ أَعْرَابِيٍّ فِي الْمَسْجِدِ فَقَامَ النَّاسُ إِلَيْهِ لِيَقْعُوا فِيهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهُ وَارْثِقُوا عَلَى بَوْلِهِ سَجَلًا مِّنْ مَّاءٍ أَوْ ذُنُوبًا مِّنْ

مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ.
(بخاری - ابو ہریرہ)

421. Baala a'rabiyyun filmasjidi faqa man nasu ilaihi layaqa'u fiehi, faqaalan nabiyyu Sallallahu Alaihi Wasal'lama da'uhu va'ariqu alaa bauli hi sajam mim ma'in auzanubam mim ma'in, fa'innama bu'istum muyassiri ena valam tub'asu mu'assiriena.

421. A beduin (tribal) Arab urinated in the mosque. People rushed to give him good thrashing. The Prophet said, "Let him alone. Throw a bucket of water to flush out urine. You have been raised to draw people to the Faith and make it easy for them, and not to make their coming to it difficult by your indiscreet (harsh) behaviour".

—Bukhari, Abu Hurairah (R)

Exposition: The Prophet, while sending *Abu Moosa* (R) and *Mua'z* (R) to yemen had instructed them saying, "Present the Faith to the people there beautifully so that they find it easy. Do not adopt a mode of teaching which may make it difficult for them. Try to be gentle and get familiar with them. Do not frighten them or make yourselves and your Faith repugnant to them".

(۴۲۲) عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ، أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَا قَدِ اشْتَقْنَا أَهْلَنَا فَسَأَلَ عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ وَصَلُّوا صَلَاةَ كَذَا فِي حِينٍ كَذَا وَصَلَاةَ كَذَا فِي حِينٍ كَذَا (وَفِي رِوَايَةٍ وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي) فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤْمِّكُمْ أَكْبَرُكُمْ.
(بخاری، مسلم)

422. An Malikibnil Huwairisi qaala, atainan nabiyya Sallallahu Alaihi Wasal'lama vanahnu shababatun mutaqariboona, fa'aqamna indahu ishreena lailatav vakana Rasulullahu Sallallahu Alaihi Wasallama raheeman rafeeqan, fazanna anna qadishtaqla ahlana fasa'ala amman tarakna min ahlina, fa'akhbarnahu, faqaalar ji'u ilaa ahleekum fa'aqueemu fiehim va'allimuhum vamarooohum vasallu salata

kaza fie heeni kaza vasalaata kaza heeni kaza (vafie rivayativ vasallu kama ra'aitumunie usallie) fa'iza hazaratis salaatu falyu'azzin lakum ahadukum valya'u mmukum akbarukum.

422. *Malik bin Huwairith* said, "We, several coeval young men came to the Prophet to learn our Faith. We stayed for twenty days. The Prophet was very compassionate person and gentle in behaviour. He realized that we wanted to go back home. He asked us who were those people we had left behind. We told him and he said, "Go back to your wives and children and teach them what you have learnt here. Teach them good things: offer such and such prayer at such and such time and such and such prayer at such and such time". (in another report it has also been said, "And say your prayers as you have seen me praying) and when the (sheduled) time for prayer comes, one of you should give a call for prayer and one who is superior to others in knowledge and character should lead the prayer".

— *Bukhari, Muslim*

(3) AFFECTION FOR MANKIND

(۴۲۳) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ، كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ قَوْمٌ غُرَاءَ مُجْتَابِي النَّيْمَارِ أَوْ الْعَبَاءِ مُتَقَلِّدِي السُّيُوفِ عَامَتُهُمْ مِنْ مُضَرِّبِلْ كُلُّهُمْ مِنْ مُضَرٍّ فَتَمَعَّرَ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِأَلَا فَاذَنْ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى الْآخِرِ الْآيَةُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَالْآيَةُ الْآخَرَى الَّتِي فِي الْآخِرِ الْحَشْرِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَقَدَّمَتْ لِغَدٍ، لِيَتَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفَّهُ تَعْجُزُ عَنْهَا بَلْ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمِينَ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُدْهَبَةٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ

عَمِلَ بِهِمَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.
(مسلم)

423. An Jariribni Abdillahi qaala, kunna fie sadrinnahari inda Rasulillahi Sallallahu Alaihi Wasal'lama faja'ahu qaumun uraatun mujtabin nimari avilaba'i mutaqallidis suyu fi aammatuhum mim muzara bal kulluhum mim muzara fatama'ara vajhu rasu'lillahi Sallallahu Alaihi Wasal'lama lima ra'ya bihim minal faqati, fadakhala summa kharaja, fa'amara bilalan fa'azzana va'aqama fasalla summa khataba faqaala ya'ayyuhan nasut taqoo rabbakumul lazie khalaqakum min nafsiun vahidatin ilaa aakhiril aayati, inna allaha kaana alaikum raqeeban val aayatal ukhral latie fie aakhiril hashri yaa'yyuhal laziena aamanut taqul laha valtanzur nafsum ma qaddamat lighadin, liyatasaddaq rajulum min deenarihi, min dirhamihi, min saubihi min saa'i burrihi, min saa'i tamrihi hatta qaala valau bishiqqi tamratin, faja'a rajulum minal ansari bisurratin kadat kaffuhu ta'jizu anha bal qad ajazat, summa tataba'an nasu hatta ra'aitu kaumeeni min ta'amiv vasiyabin hatta ra'aitu vajha rasulillahi Sallallahu Alaihi Wasal'lama yatahallalu kan'nahu muzhabatun, faqala rasulullahi Sallallahu Alaihi Wasal'lama man sanna filislami sunn atan hasanatan falahu ajruha va'ajru man amila biha ba'dahu min ghairi ayyun qasa min ujurihim shai'un, vaman sanna filislami sunnatan sayyi'atan kaana alaihi vizruha vavizru man amila biha mim ba'dihi min ghairi ayyunqasa min auzarihim shai'un.

423. *Jareer bin Abdullah* says, "We were sitting with the Prophet in the morning when some people came to us. They were armed with swords and had coarse thick blankets on them, leaving the major part of their bodies naked. Most of them were tribesmen of Mudhar, rather all of them were Mudharites. Observing their indigence and straitened circumstances, the Prophet's face became pale with anguish (at human misery). Then he went into his house and came out immediately. He ordered Bilal to give the call for prayer (by now it was time for *Zuhr* or early afternoon prayer). Bilal called people to prayer announced standing of congregation and the Prophet led the

prayer. At the completion of the prayer, he harangued the gathering in which he recited the first verse of *Surah Nisa'* (Q. IV:1) and the first verse of the last *Ruku'* (paragraph?) of *Surah Hashr* (Q. LIX: 18) and then said, "People should offer *Sadaqah* (charity) in the way of Allah. They may give Deenars, Dirhems, clothes a sa' (about 2 kgs.) of wheat or dates, until he said, if somebody had only a split date to offer he should (not hesitate to) give it". After listening to this harangue of his, a person from *Ansar* came out with a purse in hand which he could with difficulty hold with one hand. And people started bringing their contributions of *Sadaqah* one after the other, until I saw there were two big heaps of food grains and clothes. At this generous response (of the Madinites) to his appeal, his (the Prophet's) face brightened as if it had been plated with gold. The Prophet said, "Whoever introduces a good practice in Islam he will be rewarded for it. And those who follow his example, he will get reward of their acts too, without, in any way, detracting from their rewards. And he who introduces some evil practice in Islam, he will be punished for this sin and also for the sins of those who follow his example, in that evil, without in any way diminishing the punishment of those of the followers".

—Muslim

Exposition: There are two basic teachings of Islam, *Tauheed* or unity of Allah and the other compassion and affection for the indigent and the needy servants of Allah. That was why the Prophet's face paled with anguish (at human distress) and brightened like glittering gold when provision was adequately made for their relief in the form of food, clothes and cash.

The Prophet recited the first verse of *Surah Nisa'* which runs like this: "O mankind! Be careful and try to save yourselves from the wrath of your Guardian Lord, Who created you from a single person, created of like nature, his mate, and from them twain scattered countless men and women;..... so be careful about saving yourselves from the wrath of your Cherisher and Creator, Allah, through Whom you demand your mutual (rights) and fulfil your obligations to them, for Allah ever watches over you". (Q.IV:1)

In this Quranic verse Allah has said two things: unity of Divinity and unity of mankind. The first demands that Allah alone is deserving of worship and obedience. This is unity of divinity is

its simplest form. And unity of mankind means that all men are the progeny of the same parents (Adam and Eve). So their mutual relations should be based on Mercy and affection. On seeing these people distressed by hunger and nakedness, in his appeal for generous offers of *Sadaqah*, his recital of this verse clearly indicates that not extending a helping hand to ameliorate the distress of the indigent and the needy of the society invites the wrath of Allah upon those in a position to do so. And the verse of *Surah Hashr* that he recited runs like this:

"O ye who believe! Fear Allah (and save yourselves from His wrath). And let every soul look to what (provision) he has sent forth for the morrow (Doomsday). Yea, fear Allah (His wrath) for Allah is well acquainted with (all) that ye do. (Q. LIX : 18). Reciting this verse the Prophet pointed out that the substance one spends on the needy becomes an asset for him in the life Hereafter. It is not wasted.

The person who had initiated the offer of *Sadaqah* (most generously, the Prophet praised him and told him that he would not only get reward for his own deed but also for the stimulus thus created for a good deed.

(٢٢٣) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنَسَافُقَرَاءَ، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَرَّةً مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ أَوْ كَمَا قَالَ - وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَأَنْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرَةٍ.
(بخاری مسلم)

424. An Abdirrahmaanibni Abie Bakri nis siddiqi anna ashabas suffati kaanu unasan fuqara'a, va'annan nabiyya Sallallahu Alaihi Wasal'lama qaala marratam man kaana indahu ta'amus naini falyazhab bisalisin, vaman kaana indahu ta'amu arba'atin falyazhab bikhamisin bisadisin au kama qaala. va'anna aba bakrin ja'a bisalasativ vantalaqan nabiyyu Sallallahu Alaihi Wasallama bi'ashratin.

424. *Abdu-Rahman, son of Abu Bakr Siddiq*, reports that *As'hab Suffa*¹ (Companions of the Platform) were very poor people (victims of chill penury). Once the Prophet said to his companions that those having food for two should take home with him a third person from them (the men of platform). And on

having food enough for four should take one or two persons. So my father, Abu Bakr, took home along with him three persons and the Prophet took charge of ten of them.

— *Bukhari, Muslim*

Exposition: The Prophet was the leader and guide of men. If he had not set that example of taking ten persons to feed, other common people could have hardly undertaken feeding of two, four six and eight persons. As a general rule and behaviour of human nature, if the leaders set examples of sacrifices, their followers would be induced to vie with one another in this field. And in case the leaders flinch and lag behind in his behalf, their followers will be the worse for miserly mentality thus created in them.

(٢٢٥) عَنْ أَنَسٍ قَالَ مَسَّيِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ يَقُومُ أَسْلِمُو فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءَ مَنْ لَا يَخْشَى الْفَقْرَ، وَإِنْ كَانَ الرَّجُلُ لَيْسَ لَهُ مَا يُرِيدُ إِلَّا الدُّنْيَا فَمَا يَلْبَثُ إِلَّا يَسِيرًا حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

(مسلم)

425. An Anasin qaala ma su'ila Rasulullahi Sallallahu Alaihi Wasal'lama alalislami shai' an illa a'tahu, valaqad, ja'ahu rajulun fa'atahu ghanamam baina jabalaini, faraja'a ilaa qaumihi, faqaala yaqaumi aslimu fa'inna Muhammadan yu'tie ata'a malla yakhshal faqra, va'in kaanar rajulu layuslimu ma yuriedu illaddunya fama yalbasu illa yaseeran hatta yakoonal islamu ahabba ilaihi minad'dunya vama alaiha.

425. *Anas* says that the Prophet gave people to bring them close to Islam. Whatever was demanded of him he never refused. Once when a person came to him, the Prophet gave him all the goats grazing in the valley between two hills. He went to his tribesmen and said to them, "O ye my people! Enter the fold of Islam, for Muhammad (Sallallahu Alaihi Wasal'lam) gives like a person who is not afraid of indigence and starvation. The reporter (*Anas*) says that a person accepted Islam for the sake of material benefit, but before long, through the education and training of the Prophet, Islamic teachings percolated deep into his soul and became dearer to him than all the world and whatever is in it.

— *Muslim*

4. IN THE WAY OF ESTABLISHMENT OF THE DIVINE ORDER

(۳۲۶) عَنْ ابْنِ مَسْعُودٍ قَالَ كَانَنِي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ ضَرْبَهُ قَوْمُهُ فَأَذَمُّهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.
(بخاری، مسلم)

426. An'ibni Mas'oodin qaala ka'anni anzuru ilaa Rasu'lillahi Sallallahu Alaihi Wasal'lama yahkie nabiyyan minal anbiya'i salatullahi vasalamuhu alaihim zarabahu qaumuhu fa'admauhu vahuwa yamsahud dama aw'wajhihi vayaqoolu allahummaghfir liqaumie fa'innahum la ya'lamoona.

426. *Abdullah Ibn Mas'ood* says that Apostle of Allah was relating the incident of the life of a Prophet. The scene presented by him is still before my eyes. He said, "For the "Crime" of calling them to faith his people gave him a sound beating so much so that he started bleeding. As for the Prophet's reaction, wiping blood from his face, he was saying, "O Allah! For give this crime of my people (and do not send a visitation to them yet), for they are ignorant of the reality.

—Bukhari

(۳۲۷) عَنْ عَائِشَةَ أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ قَالَ قَدْ لَقِيتُ مِنْ قَوْمِكِ وَكَانَ أَشَدَّ مَا لَقِيتُهُ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ - وَأَنَا مَهْمُومٌ - عَلَى وَجْهِهِ، فَلَمْ أَسْتَفِيقْ إِلَّا بِقَرْنِ التَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَنَظَرْتُ، فَإِذَا فِيهَا جَبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي، فَقَالَ إِنَّ اللَّهَ تَعَالَى سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ؟ إِنْ شِئْتَ أَطَبَقْتُ عَلَيْهِمُ الْأَخْشَبِينَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يَشْرِكُ بِهِ شَيْئًا.
(بخاری، مسلم)

427. An Ayeshta annaha qaalat linnabiyyi Sallallahu Alaihi Wasal'lama hal ataa alaika yaumun kaana ashadda miyyaumi uhudin? qaala qad laqeeetu min qaumiki vakana ashaddu ma laqaituhu yaumal aqabata iz araztu nafsie alabni abdi ya lailabni abdi kulalin, falam yujibni ilaa ma arattu, fantalaqtu—va'ana mahmoomun—alaa vaj hi, falam astafiq illa biqarnis sa'alibi, fara fa'tu rasie fanazartu, fa'iza fieha jibrielu alaihis salaamu, fanadanie, faqaala innallaha ta'ala samia qaula qaumika laka vama raddu alaika, vaqad ba'asa ilaika malak al jibali litamurahu bima shieta fiehim, fana danie mulakul jibali fasallama alayya summa qaalu ya muhammadu innallaha qad samia qaula qaumika laka va'ana malakuljibali vaqad ba'asanie rabbi ilaika litamuranie bi'amrika fama shieta? in shieta atbaqtu alaihimul akhshabaini, faqaalan nabiyyu Sallallahu Alaihi Wasallama bal arjoo ayyukhrij allahu min aslabihim mayyabudullaha vahda hu la yushriku bihi shai'an.

427. *'Ayesha* reports that she asked the Prophet, "Have you ever passed through a day whose hardships and misery were greater than that of (the battle of) Uhud"? The Prophet said to her, "O 'Ayesha! Your people, the Quraish, gave me great trouble, and the day of hardest trial and trouble was the day of 'Uqabah when I presented myself to *Ibn Abd Yaleel* son of Abd Kalal. But what I wanted of him (entering the fold of Islam) he refused outright. Dejected in spirit and in a sad plight, I left the place and when I arrived at Qarn-al-Tha'lib my grief got a little mitigated, I lifted my eyes heavenward and saw Jibril there. He called out to me saying, "Allah the Exalted, has heard everything that passed between you and your people..... your offer of Faith to them and their response to your message. And Allah has sent the angel placed in charge of the mountains. You may order him what you please. He will obey your orders relating to the rejectors of the Faith. Then the angel of the mountain called out and greeted me saying, "O Muhammed (Sallallahu Alaihi Wasal'lam)! Allah has heard all that your people said to you, I am in charge of the management of mountains, and my Lord has sent me to you so that you may order me what you like. So please tell me what are your commands. If you like I can bring together the hills on both sides of this valley so that those living in it (the valley) may be pulverised". The Prophet said, "No. Rather I hope that out of

their progeny there will be people who will worship Allah and not give Him partners".

—Bukhari, Muslim

Exposition: The day of 'Uqabah means the day the Prophet visited *Ta'if*. In this city the leaders of Quraish were engaged in leather business on a large scale. The people of *Ta'if* and the Quraishites of Makkah were closely related. When the Prophet despaired of Makkaans he visited *Ta'if*, hoping that the seed of Truth may take root there. But Ibn Abd Yaleel, set ruffians and street urchins after him who pelted stones at him until he fell unconscious bleeding all over.

When a people has rejected the call of a Prophet to Truth, they become deserving of Allah's wrath and visitation from Him. But the Prophet of Allah seldom despairs of them. He goes on with his missionary work among his people and prays all the time to Allah that he should grant the rejectors further respite and not destroy them. May be they accept Islam tomorrow. When the angel of retribution said to him that at his bidding he could bring together the two Makkan mountains, Abu Qubais and Jabal Ahmar and crush them to pulp, the Prophet said, "Let me preach to my people. It is possible for them to accept Islam in future, and who knows their progeny may be upholders of the unity of Allah, not ascribing partners to Him".

This is the pattern of work, the model to be kept in view, by those who have taken upon themselves the heavy responsibility and the onerous task of extolling the word of Allah. Without unending patience and affection for fellow-beings the tiring struggle for exaltation of the faith and establishment of the Divine Order cannot succeed.

8. SOME FACTS FROM THE LIVES OF HOLY COMPANIONS: THOUGHTFULNESS ABOUT THE ACCOUNTABILITY, HEREAFTER, DEVOTIONAL ACTS, ACTS OF CHARITY, AUSTERITY & SACRIFICES IN STRIVING THE WAY OF ALLAH

(۴۲۸) عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ، قَالَ سَالِمٌ فَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

(بخاری، مسلم)

428. An Salimibni Abdillahi Umara an abiehi annan nabiyya Sallal- lahu Alaihi Wasal'lama qaala nimar rajulu Abdullahi lau kaana yusalli minallaili, qaala saalimun fakaana Abdullahi ba'da zaalika la yanamu minallaili illa qaleela.

428. *Saalim* reports from his father, *Abdullah Ibn 'Umar* that the Prophet said, "Abdullah is a very good person. If only he got up for *Tahajjud* prayer!" *Saalim* says, "After this remark of the Prophet my father slept only for a short time during the night".

—*Bukharim Muslim*

(۴۲۹) إِنَّ فَقَرَاءَ الْمُهَاجِرِينَ اتَّوَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ بِالذَّرَجَةِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ، فَقَالَ وَمَا ذَاكَ؟ فَقَالُوا يُصَلُّونَ كَمَا نَصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيَعْتِقُونَ وَلَا نَعْتِقُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَلَا أَعْلِمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ؟ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ، قَالَ تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً، فَرَجَعَ فَقَرَاءَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَضْلُ اللَّهِ يُوتِيهِ مَنْ يَشَاءُ.

(مسلم، ابو هريرة)

429. Inna fuqara'al mahajiriena atau Rasulallahu Sallallahu Alaihi Wasal'lama faqaalu zahaba ahlud dusuri biddarajatil ulaa vannaemil muqeemi, faqaala vama zaka? faqalu yusalloon kama nusalli, vaya sumoona kama nasoomu, vayatasad daqoona vala natasaddaqu, vaya'tiqoona vala na'tiqu, faqala rasu'lullahi Sallallahu Alaihi Wasal'lama afala u'allimukum, shai'an tudrikoona bihi min sabaqakum val tasbiqoona bihi mam ba'dakum, vala yakoonu ahadun afzala minkum illa man sana'a misla ma sanatum? qalu balaa ya Rasu'lallahu qala tusabbihoona vatukabbir oona vatahmadoona daboora kulli salaatin salasan vasalaseena marratan, faraja'a fuqara'ul muhajireena ilaa rasu'lillahi Sallallahu Alaihi Wasal'lama, faqaala sami'a ikhwanuna ahlul amvaali bima fa'alna fafa'aloo mislahu faqala rasulallahu Sallallahu Alaihi Wasallama zaalika fazlullahi yootiehi mayyasha'u.

429. *Abu Hurairah* said that out of the migrants from Makkah those who were poor and indigent (unable to spend in the way of Allah) came to the Prophet and said, "Abiding prosperity and high ranks are the share of the rich (and we are, as it were, deprived)". The Prophet asked them, "How can you say that"? They replied, "We offer prayers so do they. We observe fasts, they too fast. (In devotional acts involving physical effort and hardship, both, of us are equal). But they spend their substance in the way of Allah and we cannot. They free slaves with their wealth and we don't have access to it". The Prophet after listening to their plea, said to them, "Shall I not tell you something with which you will come up with those who are ahead and remain ahead of those following you. And only those shall excell you who do the same that you do". The Prophet instructed them to make a habit of saying after every obligatory prayer, *Subhan-Allah* (Glory to Allah) 33 times, *Allahu-Akbar* (Allah is Greatest) 33 times and *Alhamdu-Lillah* (Praise be to Allah) 33 times. (So they went away satisfied and started with it

1. Some of the companions of the Prophet had put themselves at the disposal of the Prophet for the whole time service to Islam. They had no houses of their own and were stationed in a portion of the courtyard of the Prophet's mosque raised as platform or *Suffah*, and hence the name *As'hab-e-suffa* or companions of the platform.

They spent all their time in learning their faith from the Prophet and also used to run errands including teaching of Faith to the fresh entrants to the rank of Islam outside Madinah and also petty excursions and short homes. In some of these missions they had lost their homes. In some of these missions they had lost their lives also due to foul play on the part of some cunning hypocrites.

Since they had no time to earn their own livelihood, they were fed by the Prophet and philanthropists of the Muslim society, themselves in no enviable position financially going without food for days. To cover their nakedness they had a small sheet or rough blanket hanging down their necks and held with both hands for fear of becoming naked. Their privation and hardships during the early days of the madinite phase of the Prophet's mission, despite the Prophet's relief to them from a mere trickle of the occasional spoils, on priority basis (his own consorts and daughter often ignored) were touching indeed. But they stood firm like rocks, facing all the trials and tribulations like men—particularly those dedicated to a mission. Their condition could be ameliorated only after extensive conquests outside the Arabia peninsula spelled an atmosphere of general prosperity.

This was the first ever Islam University and produced so many wonderful gems of exquisite lustre, to whom the Ummah is indebted for their glorious services to the cause of Islam under the most trying conditions. May Allah be pleased with them and all the companions of the Prophet (P.B.U.H.).

as instructed). When those better off learnt that the Prophet had taught their Muhair brethren this tasbeeh (Glorification of Allah) they too adopted it. When the poor Muhajirs came to the Prophet once again and informed him that their rich brethren too had taken it up. The Prophet said to them. "This is Allah's beneficence. He gives it to whomsoever He likes".

—Muslim, Abu Hurairah

Exposition: This report brings to light the fact how eager was the party organized and trained by the Prophet to advance as much as possible on the path of their Faith and to attain a high ranking position in the life Hereafter. And we also learn from it that those who have not the means to spend in the way of Allah can make up the deficiency by means of remembrance of Allah and supplication. And incidentally we learn that redemption of slaves from the curse of slavery and to bring them to the level of free humanity is a very good deed worthy of great reward.

This tradition puts the number of the words Allah-o-Akbar (Magnifying Allah) at 33. In another tradition it is 34. Our pious ancestors had adopted the latter whereby the words of Tasbeeh add up to 100 in stead of 99 on the basis of this report. Some other traditions have put the words of each separate constituents of Tasbeeh at 10 (and the total at 30).

(٣٣٠) جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ مِثْلَ ذَلِكَ حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ، لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ مَنْ يُضَيِّفُ هَذِهِ اللَّيْلَةَ؟ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ أَنَا يَا رَسُولَ اللَّهِ فَاَنْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لَا مَرَاتِهِ أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي رِوَايَةٍ قَالَ لَا مَرَاتِهِ هَلْ عِنْدَكَ شَيْءٌ؟ قَالَتْ لَا إِلَّا قُوتٌ صِيبَانِي قَالَ فَعَلَلِيهِمْ بِشَيْءٍ وَإِذَا أَرَادُوا الْعِشَاءَ فَتَوَمَّيْهِمْ، وَإِذَا دَخَلَ ضَيْفُنَا فَاطْفِينِي السِّرَاجَ وَارِيهِ أَنَا نَأْكُلُ فَقَعِدُوا وَآكُلِ الضَّيْفُ وَبَاتُوا وَيُنِ، فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ.

(بخاری و مسلم، ابو ہریرہؓ)

430. Ja'a rajulun ilan nabiyyi Sallallahu Alaihi Wasal'ama faqaala innie majhoodun, fa'arsala ilaa ba'zi nisa'ihi faqalat

vallazie ba'asaka bilhaqqi ma indie illa ma'un, summa arsala ilaa ukhrra, faqaalat misla zaalika hatta qulna kulluhunna misla zaalika, lavallazie ba'saka bilhaqqi ma indie illa ma'un, faqaala mayyuziefu haazihil laitalata? faqaala rajulum minal —ansair ana ya Rasulallahi fa'antalaqa bihi ilaa rahlihi, faqaala liamra'atihi akramie zaifa rasu'lillahi Sallallahu Alaihi Wasal'lama, vafie rivayatin qaala liamra'atihi hal indaki shai'un? qaalat la illa quutu sibyanie qaala fa'allilihim bishai'in va'iza aradul asha'i fanavvimihim bishai'in va'iza dakhala zaifuna fa'atfi'issiraja va'ariehi anna nakulu faqa'adu va'akalaz'zaifu vabatata viyaini, falamma asbaha ghada alaan nabiyyi Sallallahu Alaihi Wasal'lama faqaala laqad ajiballahu min sanie'ikuma bizaifikumal lailata.

430. *Abu Hurairah* reports that a certain person came to the Prophet and said, "I am ill at ease due to hunger". The Prophet sent somebody to one of his consorts to bring something to eat if she had any. Her reply was that there was nothing save water in the house. This enquiry was repeated with another wife and got the same disappointing answer, until all of them related the same sad story. Then he turned to those around (the companions) and said, "Who is going to feed this guest of mine to night"? One of them from Ansar took over the responsibility of feeding him. So he took the guest home with him and said to his wife, "He is the guest of the Prophet. Entertain him. Have you anything that you can give him"? She said, "No. Nothing except a little food for the children. And they have not taken it yet". The Ansari gentleman said to her, "Entertain them with something and diverting their attention from food, coax them to sleep. And when the guest comes in for food, put off the light (oil lamp) and by some strategem make him understand that we too are partaking of food with him. So all of them sat to eat. The guest ate and fully satisfied his hunger, but these two, man and wife went without food that night. In the morning when this Ansari gentleman met the Prophet he said, "What you two husband and wife, did to entertain the guest, Allah was highly pleased with it".

—*Bukhri, Muslim, Abu Hurairah*

Exposition: The person who had come to the Prophet was very uneasy due to pangs of hunger gnawing at his stomach. It was for this reason that he was given preference over the

children since they were given something and were put to bed. The parents were sure they would not die of hunger during the night. Anyway, the guest of the Prophet entrusted to their care had preference. But this is not so easy unless one has the passion for sacrifice in full play. From this point of view this is a rare example of sacrifice that a person has just enough food for his own need and yet he gives priority to a person whom he finds in greater need. He feeds a hungry mouth and denies food to himself.

The Quranic verse refering in general terms to such rare sacrifices as the one mentioned above, is the following:

"..... but give them preference over themselves even though poverty was their own lot". (Q. LIX : 9) The Prophet giving the glad tidings to the Ansari gentleman was probably informed about Allah's approval of this generous act by Jibril the next morning or the same night.

(٣٣١) عَنْ خَبَّابِ بْنِ الْأَرْتِ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ نَلْتَمِسُ وَجْهَ اللَّهِ تَعَالَى فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ بَمِرَّةَ، فَكُنَّا إِذَا غَطَيْنَا رَأْسَهُ بَدَتْ رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ فَأَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَغْطِيَ رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا.

(بخاری، مسلم)

431. An Khabbabibnil Aratti qaala hajarna ma'a Rasulillahi Sallallahu Alaihi Wasal'lama naltamisu vajhallahi ta'ala fa'avaqa'a ajruna alallahi, faminna mam mata lam yakul min ajrihi shai'an, minhum Mus'abub nu Umairin, qutla yauma Uhudin vataraka namiratan, fakunna iza ghattaina ra'sahu badat rijlahu, va'iza ghattaina jijlaihi badarasuhu fa'amrana Rasulullahi Sallallahu Alaihi Wasal'lama un nughattiya ra'sahu vanaj'ala alarijlaihi shai'am minal izkhiri, vaminna man aina'at lahu samaratuhu fahuwa yahdibuha.

431. *Khabbaḥ* says, "We migrated from Makkah seeking pleasure of Allah and came to Madinah with the Prophet. Some of us died. They got nothing by way of worldly reward. *Mus'ab bin 'Umair* was one such person. He fell to the sword of the

enemy in the battle of Uhud. He had nothing on his body more than a thick blanket to cover his nakedness. And that became his shroud also. But it was not enough to cover his body in its entirety. If the head was covered, the feet remained exposed and vice versa. Seeing it, the Prophet directed us to cover his head with his sheet and the exposed feet to be covered with a locally growing fragrant grass *Izkhir*. And some of the migrants are those who have received the reward of their sacrifices for the Faith in the life of this world also and they are enjoying it".

—Bukhari, Muslim

Exposition: Mus'ab bin 'Umair was the scion of a very prosperous family of Makkah. He lived a life of ease and luxury. He had well-bred fine steeds for riding morning and evening and costly costumes for various occasions which he changed several times a day. But when the truth of the message of the Prophet dawned upon him, he made all possible haste in accepting it. He plunged headlong into this severely persecuted movement, totally oblivious of grave dangers to life, honour and property of which he was not any the less conscious. He had been a spectator of all that had been happening to the believers.

Comparing his life before he entered the fold of Islam and after that, often brought tears to the eyes of the least sentimental person the Prophet, but Mus'ab himself never reminisced the past life of luxury and comfort, Never a word of complaint escaped his lips.

(۴۳۲) عَنْ أَبِي هُرَيْرَةَ قَالَ، لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِذَاءٌ، أَوْ إِزَارٌ وَآمَا كِسَاءٌ، قَدْ رَبَطُوا فِي أَغْنَائِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تَبْدُو عَوْرَتُهُ.

(بخاری)

432. An Abie Hurairata qaala, laqad ra'aitu sab'eena min ahlis suffati ma minhum raju lun alaihi rida'un, imma izaruv va'imma kisa'un, qadra batoo fie a'naqihim, famin hama yablughu nisfas'saqain, vaminha ma yablughul ka'baini. fayajma'uhu biyadihi karahiyata un tabdu va'auratuhu.

432. Abu Hurairah says, "I have seen seventy person from Ashab Suffah (companions of the platform) in this condition that not one of them had a sheet which could completely cover his mankedness. They had a piece of cloth worn round the waist or a rough blanket hung from the neck coming down to the upper part of their shins, seldom to the ankles. They held it with both hands for fear of exposing their private parts".

— Bukhari

(۴۳۳) عَنْ أَبِي هُرَيْرَةَ قَالَ فَلَبِثَ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ فَدَرَجَ بُنَى لَهَا وَهِيَ غَافِلَةٌ حَتَّى آتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ فَفَزِعَتْ فَزَعَةً عَرَفَهَا خُبَيْبٌ، فَقَالَ اتَّخَشَيْنَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ قَالَتْ وَاللَّهِ مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خُبَيْبٍ.
(بخاری)

433. An Abie Hurairata qaala, falabisa inda hum aseeran hatta ajma'u alaa qatlihi fasta'ara mim ba'zi banatil harisi musaa yastahiddu biha fa'arathu fadaraja bunayyul laha vahiya ghafilatun hatta atahu, favajadat'hu mujlisahu alaa fakhizihi valmusaa biyadihi fafazi'at faza'atan arafaha khubaibun, faqaala atakhshaini an aqtuluhu? ma kuntu li'afala zaalika qaalat vallahi ma ra'aitu aseeran khairam min khubaibin,

433. *Abu Hurairah* said..... Khubaib stayed with Banu Harith as their captive until they decided upon his execution (for Khubaib had killed Harith in the battle of Badr). When Khubaib came to know of it, he requested one of the girls to lend him a razor for undershave. She gave it to him. Meanwhile her child approached him. She was busy and had not seen the child going over to him. Khubaib endearingly lifted the child and put him on his thigh. When she noticed it she was mighty afraid that the captive (to be shortly executed) might kill her child. Khubaib discerned it and said to her, "You are afraid that I shall murder your child. No. I can never do it. (Islam does not allow murder of children)". That woman used to say afterwards that she had never seen a captive of better moral character than Khubaib.

— Bukhari

Exposition: This is part of a lengthy tradition in which the story of Khubaib's captivation and his martyrdom at the hands of his captors has been related. Khubaib knew only too well that they were going to kill him. Under these conditions the child of the enemy came to him whom he could easily slaughter. But he reassured the apprehensive mother that he could not do so, since the Faith he had embraced did not allow murder of children. How true was the verdict of that woman when she said that she had never seen a nobler soul than their captive, Khubaib.

When they took Khubaib to the place of execution he neither shed tears nor became crazy with thoughts of his helplessness. All that he said was, "When I am being killed in a state of firmness on Islam, I care little on which side I fall dead. Whatever is going to happen to me is for the pleasure of Allah and for the Faith. So what do I care how many pieces my body is cut into".

(٣٣٣) إِنَّ عَائِشَةَ حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعِ أَوْعْطَاءٍ أَعْطَتْهُ عَائِشَةُ "وَاللَّهِ لَتَنْتَهِيَنَّ عَائِشَةُ أَوْ لَا حُجْرَنَ عَلَيْهَا قَالَتْ أَهْوُ قَالَ هَذَا؟ قَالُوا نَعَمْ، قَالَتْ هُوَ لِلَّهِ عَلَى نَذْرٍ أَنْ لَا أُكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِينَ طَالَتِ الْهَجْرَةُ فَقَالَتْ لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَبَدًا وَلَا أَتَحْنُتُ إِلَى نَذْرِي، فَلَمَّا طَالَ عَلَى ابْنِ الزُّبَيْرِ كَلِمَ الْمُسُورِ بَنٍ مَخْرَمَةً وَعَبْدَ الرَّحْمَنِ بَنٍ الْأَسْوَدِ بَنٍ عَبْدٍ يَغُوتُ وَقَالَ لَهُمَا أَنْشُدَا كَمَا اللَّهُ لَمَّا أَدَّ خَلْتُمَانِي عَلَى عَائِشَةَ، فَإِنَّهَا لَا يَجِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي، فَأَقْبَلَ بِهِ الْمُسُورُ وَعَبْدُ الرَّحْمَنِ حَتَّى اسْتَأْذَنَّا عَلَى عَائِشَةَ فَقَالَا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَنْدَخُلُ؟ قَالَتْ عَائِشَةُ ادْخُلُوا قَالُوا كُنَّا؟ قَالَتْ نَعَمْ، ادْخُلُوا كُلُّكُمْ وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَأَعْتَقَ عَائِشَةَ وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي، وَطَفِقَ الْمُسُورُ وَعَبْدُ الرَّحْمَنِ يُنَاشِدَانِهَا إِلَّا كَلِمَتَهُ وَقَبِلَتْ مِنْهُ، وَيَقُولَانِ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَمَّا قَدْ عَمِلْتَ مِنَ الْهَجْرَةِ، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ فَلَمَّا اكْتَشَرُوا عَلَى عَائِشَةَ مِنَ التَّذْكَرَةِ وَالتَّحْرِيجِ طَفِقَتْ تَذْكُرُهُمَا وَتَبْكِي وَتَقُولُ إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ

فَلَمْ يَزَلْ بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَاعْتَقَتْ فِي نَذْرِهَا أَرْبَعِينَ رَقَبَةً وَكَانَتْ
تَذْكُرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا.

(بخاری، عوف بن مالک)

434. Inna Ayeshata huddisat anna Abdallahibnaz Zubairi qaala fie bai'in auata'in a'tathu Ayeshatu "vallahu latantahiyanna Ayeshatu aula ahjaranna alaiha qaalat ahuwa qaala haaza? qaalu na'ama, qaalat huwa lillahi alayya nazrun alla ukallimabnaz zubairi abadan, fastashfa'ubnuz zubairi ilaiha heena taalatil hijratu faqaalat la vallahi la ushaffi'u fiehi abadav vala atahanassu ilaa nazrie, falamma tala alabniz zubairi kallamal misvarabna makhramata va'abdar rahmanib nil aswadibni abdi yaghusa vaqaala lahuma ansudu kumallahu lama adkhaltumani alaa Ayeshata, fa'inna la yahillu laha un tanzira qati'ati, fa'aqbala bihil misvaruva Abdur'rah mani hattas ta'zana alaa Ayeshata faqaalas salaamu alaiki varahmatullahi vabarakatuhu anadkhulu? qaalat Ayeshatud khulu, qaalu kulluna? qaalat na'am, udkhulu kullukum vala ta'lamu anna ma'humabnaz zubairi, falamma dakhalu dakhlabnuz zubairil hijaba, fa'atanaqa Ayeshata vatafiqa yunash iduha vayabki, vatafiqal misvaru va'abdur'ra hmani yunashidaniha illa kallamathu vaqabilta minhu, vayaqoolani innan nabiyya Sallallahu Alaihi Wasal'lam nahaa amma qad amilti minalhijrati, vala yahillu limuslimin ayyahjuru akhahu fauqa salasi layalin falam ma aksaru alaa Ayeshata minat'tazkirati vat'tahreeji tafiqat tuzakkiruhuma vatabkie vataqoolu innie nazartu vannazru shadeedun falam yazala biha hatta kallamatibnaz zubairi, va'ataqat fie nazriha arba'eena raqab atan vakanat tazkuru nazraha ba'da zaalika fatabkie hatta tabulla dumo'uha khimaraha.

434. 'Auf bin Malik reports that some people went to Ayesha and said to her, "Such and such thing that you have sold or bestowed on somebody, about it Ibn Zubair (nephew of Ayesha) says that if his maternal aunt did not mend her ways he would put checks on her (whatever she receives from *Baitul-ul-mal* or public exchequer, he would stop and allow her only bare maintenance)". 'Ayesha said, "Did he say so"? She was told

that he had said it. Then Ayesha said, "I swear by Allah that I shall never speak to Ibn Zubair. And thence forward she severed her relation with Ibn Zubair. When these strained relations continued over a long time, Ibn Zubair tried to use the good offices of some people with 'Ayesha to forgive him and establish normal relations once again. But she did not agree to any patch up and said, "I shall not listen to any one's intercession on behalf of Ibn Zubair, nor violate my oath in this matter. This state of affairs was extremely painful for Ibn Zubair. So this time he asked Miswar bin Makhrama and Abdur Rahman bin Aswad under oath to somehow manage to take him to 'Ayesha. "She has severed relations with me under oath and this is not permitted to her by Islam." So Miswar and Abdur Rahman along with Ibn Zubair went to the house of "Ayesha and knocked at the door. They greeted her and sought permission to enter, Ayesha granted them the permission, both of them further asked her, "May we all enter"? She said, "Yes. You may, all of you". She did not know that Ibn Zubair was also with them. When they all got in, Ibn Zubair went to the place where 'Ayesha was sitting behind the curtain. Once there, he fell upon her neck. He was weeping and imploring her for forgiveness of his fault, putting her under oath. On the other side Miswar and Abdur Rahman were also putting her to oath and requesting her to forgive Ibn Zubair and be on speaking terms with him once again. They also reminded her that the Prophet had said that it was not permitted to any believer to remain cut off from a Muslim brother for more than three nights. When this collective pressure was brought to bear upon her, reminding her that she was sinning, she began to weep and said, "I have taken an oath which is a serious matter". But these two (intercessors) continued with their persuasion, until she, violating her oath, spoke to Ibn Zubair and freed forty slaves (as atonement). And during the rest of her life whenever she called to mind this mistake she burst into tears, so much so that her scraf became wet".

—Bukhari, 'Auf bin Malik

(۴۳۵) عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَمْلُوكَيْنِ يَكْذِبُونَنِي وَيَخُونُونَنِي وَيَعْصُونَ نَبِيَّ وَاسْتَمْتَهُمْ وَأَضْرَبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيَمَةِ يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدَرِ

ذُنُوبُهُمْ كَانَ كَغَافًا لَا وَعَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ أَقْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ، فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ قَوْلَ اللَّهِ تَعَالَى - وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا، وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَاحِ سَبْعِينَ. فَقَالَ الرَّجُلُ مَا أَجِدُ لِي وَلِهَؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أَشْهَدُكَ أَنَّهُمْ كُلُّهُمْ أَحْرَارُ. (ترمذی)

435. An *Ayeshata* qaalat jaa'a rajulun ilan nabiiyi Sallallahu Alaihi Wasal'lama faqa ala ya Rasulallahi inna lie hamlukeena yakzibunani vayakhununani vaya'sunani va'ashtimuhum va'azribuhum fakaifa ana minhum? faqaala Rasulullahi Sallallahu Alaihi Wasal'lama iza kaana yaumul qiyamati yahsabuh ma khaanooka va'asauka vakazabooka va'iqabuka iyyahum fa'in kaan iqabuqa iyyahum biqadri zunubihim kaana kafafan la va alaika, va'in kaana iqabuka iyyahum fauqa zunubihim uqtussa lahum minkal fazlu, fatanah'har rajulu vaja'ala yahtifu vayabkie, faqaala lahu Rasulullahi Sallallahu Alaihi Wasal'lama taqra'u qaulallahi ta'ala- "vanaza'ul mawazienal qista liyaumul qiyamati fala tuzlamu nafsun shai'an, va'in kaana misqaala habbatim min khardalin ataina biha vakafaa bina hasibeen." faqaalar rajulu maajidu lie valihaa'ulaa'i shai'an khairam mim'mufara qatihim ush'hiduka annahum kulluhum ahraru.

435. 'Ayesha says that a person came to the Prophet and said, "O Apostle of Allah! I have some slaves who tell lies, are guilty of betrayal of trust and disobedience to me, and I scold them and beat them. What will become of me with regard to them"?

The Prophet said, "When Doomsday arrives their Perfidy, disobedience and lies and your punishment inflicted on them, will both be taken into account. If your chastisement just equals their crimes, you are equit with them. And if your punishment is found to be less than their crimes, it will be a credit to your account. However, in case your punishment exceeds their total crimes you will have to pay to the extent of excess.

On hearing this, that person betook himself to a corner and

burst into tears. The Prophet then said to him, "Have you not read in the Qur'an Allah's edict which runs like this:

We shall set up scale of Justice for the Day of Judgement so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed we will bring it (to account): and enough are We to take account.

—(Al-Qur'an XXI: 47)

On hearing it that person said, "Now it would be better for me to sever relations with those slaves. O Apostle of Allah! I hold you witness over it that I have set them free".

—Tirmizi, Ayesha

Exposition: There are many people in the world who beat their servants (and are not in the least worried about it). Why did this person then come to the Prophet? And why did he ask him about his accountability regarding his treatment meted out to his slaves? If he had not been full of anxiety for himself in the Hereafter, this question would not have disturbed him at all. Again, on hearing from the Prophet he wept bitterly (and was not calm) until he set all those slaves free, so that this benevolent gesture on his part may become recompense for any possible excess in his dealing with them for their crimes.

9. ANXIETY FOR DOOMSDAY

(٣٣٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ غَزَاوَاتِهِ، فَمَرَّ بِقَوْمٍ، فَقَالَ مَنِ الْقَوْمُ؟ قَالُوا نَحْنُ الْمُسْلِمُونَ، وَامْرَأَةٌ تَحْضِبُ بِقَدْرِهَا وَمَعَهَا ابْنٌ لَهَا، فَإِذَا ارْتَفَعَ وَهَجٌ تَنَحَّتْ بِهِ، فَاتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَنْتَ رَسُولُ اللَّهِ؟ قَالَ نَعَمْ، قَالَتْ يَا بَنِيَّ أَنْتَ وَأُمِّي أَلَيْسَ اللَّهُ أَرْحَمَ الرَّاحِمِينَ؟ قَالَ بَلَى، قَالَتْ أَلَيْسَ اللَّهُ أَرْحَمَ بَعَادِهِ مِنَ الْأُمِّ بَوْلِيدِهَا، قَالَ بَلَى، قَالَتْ إِنَّ الْأُمَّ لَا تُلْقَى وَلَدَهَا فِي النَّارِ، فَكَبَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي، ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنَّ اللَّهَ لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَآبِي أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ.

(مشكوة)

436. An Abdillahirni Umara qaala kunna ma'an nabiyyi Sallallahu Alaihi Wasal'lama fie ba'zi ghazavatihi, famarra biquamin, faqala manilqaumu? qaalun nahnul muslimo ona, va'amra'atun tahzibu biqadriha vama'a habnul laha, fa'izar tafa'a vahajun tanah'hat bihi, fa'atatin nabiyya Sallallahu Alaihi Was allama faqalat anta rasu'lullahi? qaala na'am, qaalat bi'abie anta va'ummi alaisal lahu arhamar raahimeen? qaala balaa, qaalat alaisallahu arhama bi'ibadihi minalummi bivaladiha, qaala balaa, qaalat innal umma la tulqie valadaha finnari, fa'akkaba, Rasulu Ilahi Sallallahu Alaihi Wasal'lama yabki, summa rafa'a ra'sahu ilaiha faqaala innal laha la yu'azzibu min ibadihi illal marida al mutamarridal lazie yatamarradu alallahi va'abaa ayyaqoola la ilaaha illallahu.

436. *Abdullah bin 'Umar* reports, "We were on a journey for Jihad with the Prophet. He passed by some people and asked them, "Who are you people"? They said, "We are Muslims". Abdullah says that nearby a woman was cooking food and adding fuel to the hearth was flaring the fire. She had a baby on her lap. When the flames leapt up she moved the baby away from it. When she came to the Prophet and said to him "Are you the Apostle of Allah"? The Prophet said, "Yes, I am". She said, "My parents be sacrificed to you, is not Allah the best of those who show mercy"? The Prophet said, Yes. Why not". She said, "Is not Allah more Merciful to His servants than a mother is to her child? The Prophet said, "Yes. He is more compassionate to His servants than a mother to her child". On this assurance from the Prophet, the woman said, "But no mother could ever throw her child into fire". Hearing this from her the Prophet bowed his head and began to weep. After a while he raised his head and turning to her said, "Allah shall not torment any but that headstrong, arrogant person who rejected the *Kalimah* of the unity of Allah (the epitome of the Islamic Faith and Belief.).

—*Mishkat*

Exposition: Evidently enough this woman was a Muslim and well acquainted with the mercifulness and other attributes of Allah. Why did she then put these questions to the Prophet? The reason is not far to see. the anxiety for the well-being of the Life Hereafter was behind it and uppermost in her mind. Even after

doing all in her power towards that end, she knew that it was not enough to be rewarded with heaven, and stood in great dread of hell. The Prophet told her that hell would be the portion of him who was presented with the message of peace but he haughtily rejected it. She was a believer; why should Allah throw her into hell? Allah will not throw those in hell who entered the fold of Islam and were meeting its demands. For such a thoughtful believing woman the reply of the Prophet was based on practical wisdom.

(۳۳۷) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لَمَّا جَعَلَ اللَّهُ فِي قَلْبِي الْإِسْلَامَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ أُبْسِطْ يَمِينَكَ فَلَا بَا يَعْكَ، فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي، فَقَالَ مَالِكُ يَا عَمْرُو، فَقُلْتُ أُرِيدُ أَنْ أَشْتَرِطَ، فَقَالَ تَشْتَرِطُ مَاذَا؟ فَقُلْتُ أَنْ يُغْفِرَ لِي، قَالَ أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ.

(بخاری)

237. An Amaribnil Aasi qaala lamma ja'alallahu fie qalbilislama ataitun nabiiyi Sallallahu Alaihi Wasal'lama, faqultu ubsut yamienaka fala'uba ye'uka, fabasata yamienahu faqabaztu yadie, faqaala malaka ya amru, faqultu ooriadu un ashtarita, faqaala tashtaritu maaza? faqultu ayyughfara lie, qaala ama alimta annalislama yahdimu ma kaana qablahu.

437. 'Amr bin-al-As says, "When Allah created in me the stimulus for acceptance of Islam, I came to the Prophet, I said to him, "Please extend your hand, I want to take oath of fealty at your hand. But when he extended his hand I withdrew mine. At this he said, "What is that? Why have you withdrawn your hand"? I said to him, I want to condition my Bai'at (oath of fealty)". He asked me, "What is that condition?" I told him, "The condition is that my sins of the past life may be wiped off". The Prophet said, "O 'Amr! Do you not know that Islam demolishes (wipes off) all those sins that a person committed before accepting Islam".

—Bukhari

Exposition: What is to be fully understood here is that Islam was presented by the Prophet, Muhammad (Sallallahu Alaihi Wasal'lam) in such a way that they became anxious about their life Hereafter. The past record of deeds of the person accepting

Islam was before his eyes. He must have been ashamed of it. He was sure that the ancestral Faith could be of no avail to him. And also that the life after the termination of the present one is a certainty, and it is that life for which man should be really anxious.

(٣٣٨) عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتِيَهُ بِوَضُوءٍ وَحَاجَتِهِ فَقَالَ سَلْنِي فَقُلْتُ أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، فَقَالَ أَوْغَيْرَ ذَلِكَ؟ قُلْتُ هُوَ ذَاكَ، قَالَ فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ.
(مسلم)

438. An Rabie'atabni Ka'bin qaala kuntu abietu ma'a Rasulillahi Sallallahu Alaihi Was allam fa'atihi bivazoo'ihhi vahajatihi faqaala salnie faqultu as'aluka murafaqataka filjann ati, faqaala aughaira zaalika? qultu huwa zaa ka, qaala fa'a'innie alaa nafsika bikasratis sujoodi.

438. *Rabi'ah bin Ka'ab* (the servant of the Prophet) said that he was with the Prophet during the night. I brought water for his ablutions and served other petty needs. One day he (the Prophet) said, "Ask me for something that you like". I said to him, "I want to live with you in heaven". He asked me if there was anything else I wanted"? I replied, "I want nothing else. Only this is my earnest desire". The Prophet then said, "If you want to live in heaven with me, do help me with abundance of your (supererogatory) prayers.

—Muslim, *Rabee'a bin Ka'b*

Exposition: A young man has so many cravings and ambitions and he could ask the Prophet for anything material that he could give him. But no, that was not the pattern of thought of those receiving training at the Prophet's hands. After entering the fold of Islam and receiving the ennobling and life-giving training in his company, all earthly values soon gave way to the heavenly and man's one desire was to be spared the torments of hell and to be rewarded with an abode in heaven. But here in this and so many other cases, in fact one and all, sincere believers, coming in close contact with the Prophet, (enamoured of his sweet, disarming and balanced personality), could not think of separation from him. And living in heaven with him was their most cherished goal.

But in spite of infinite Mercy, the law of divine justice is so candid that it permits of no special privileges to those connected in any capacity with the Prophet. He had declared to his aunt Safiyah that he could do nothing for her. And to his most beloved daughter, Fatimah, he had said, "You may take anything that I have here, but I can do nothing for you in the Hereafter. They should themselves strive for it here". (Tradition No. 42). So this servant of the Prophet, Rabi'ah bin Ka'b, also received a similar reply. For a high-ranking position like that of the company of the Prophet in heaven, he must have a large share of good deeds, abundance of prayers and other acts of charity performed with sincere devotion.

(۴۳۹) عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ، يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تَكْفُرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ؟ قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتَكْفُرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ إِلَّا الدَّيْنَ فَإِنَّ جِبْرِيْلَ قَالَ لِي ذَلِكَ.

(مسلم)

439. An Abi qatadata an'rasu'lillahi Sallallahu Alaihi Wasal'lama annahu qaama fiehim fazakara lahum annal jihada valiamana billahi afzalul amaali, faqama rajulun faqaala, ya Rasulallahi ara'aitain qutiltu fie sabielillahi tukafaru annie khatayaya? faqaala lahu rasu'lullahi Sallallahu Alaihi Wasal'lama na'am in qutilta fie sabielillahi va'anta sabirum muhtasibum muqbilun ghairu mudbirin, summa qaala rasu'lullahi Sallallahu Alaihi Wasal'lama kaifa qulta? qaala ara'aita in qutiltu fie sabielillahi atukaffaru annie khatayaya? faqaala Rasulullahi Sallallahu Alaihi Wasal'lama na'am va'anta sabirum muhtasibum maqbilun ghairu mudbirin illad'daina fa'inna Jibriela qaala lie zaalika.

439. *Qatadah* says about the Prophet that he, in a harangue of his, said, "Belief in Allah and striving in His way with all one's faculties, even laying down his life, if necessary, are the best deeds". A person from the audience got up and said, "O Apostle of Allah, If I lay down my life in the way of Allah, shall my sins of the past life be wiped out"? The Prophet said, "Yes. If you fight in the way of Allah, stand your ground firmly and do not run away from the battle field, and all that with the hope of reward only from Allah, and you get killed (in this armed struggle against the upholders of falsehood), all your sins shall be wiped off". After a while the Prophet said, "What did you ask me just now"? He said that he had asked him if fighting in the way of Allah he got killed, could it wipe off his sins of the past life. The Prophet said, "Yes, they will be wiped off if you are patiently persevering in facing the enemy, fight with the intent of reward from Allah and do not run away from the battle field, all your sins shall be wiped off. However, the debt you owe somebody shall not be condoned. Jibril has told me this just now".

—Muslim, *Abu Qatada*

Exposition: When the belief of the Hereafter goes deep down into the heart of man, he is extremely anxious about the remission of his past sins.

The report also highlights the importance of man's obligation to man to which Allah in His infinite mercy and beneficence has attached much greater importance than man's obligation to Himself. That should be cause for greater concern in this behalf . If a person was indebted to another and being solvent he did neither care to pay nor got it remitted, even if he lays down his life in the way of Allah, he cannot escape the accountability of the Hereafter. And then there are things that man makes light of. A foul word to some one, which is soon forgotten, partaking of the most delicious dish in idle conversation.....back biting or eating the flesh of a brother—stand there as much on his record as any other due, if not remitted before death.

(۴۴۰) عَنْ أَنَسٍ قَالَ إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُؤَبَّقَاتِ يَعْنِي الْمُهْلِكَاتِ.

(بخاری)

440. An Anasin qaala innakum lata'maloona aamalan hiya adaqqu fie a'yunikum minash' shari kunna na'udduha alaa ahdi Rasulillahi Sallallahu Alaihi Wasal'lama minal moobiqati ya'nilmuhlikaati.

440. *Anas* said to his contemporaries, "You indulge in so many such acts that are lighter than a hair in your estimate (insignificant), but we regarded them deadly sins during the period of the Prophet".

—*Bukhari*

Exposition: The gravity or otherwise of any action depends on how a person feels about it and how he takes it in the general run. Those who are not careful about minor faults or petty shortcomings soon get inured and go on repeating them without the slightest pangs of conscience. And it is not long before they fall in for grievous sins know as major sins under the Islamic Shari'ah. That is why we have been warned against repetition of minor sins also, which we are told, cummulatively become major sins.

To err and sin is in human nature. His wits get overwhelmed by and surrender to unruly passions and he is easily carried away by them. And he is also forgetful. But so long as he has a feeling of guilt, things can be set right. The greatest loss to man is a loss of this feeling which makes him insensate and he sins with impunity. He becomes a callous, shameless wretch and is doomed.

(۴۴۱) إِنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قَالَ وَيْلَكَ وَمَا أَعَدَدْتُ لَهَا؟ قَالَ مَا أَعَدَدْتُ لَهَا إِلَّا أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ أَنْتَ مَعَ مَنْ أَحَبَّيْتُ، قَالَ أَنَسٌ فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرَحُوا بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهَا.
(بخاری مسلم، انس)

441. Inna rajulan qaala ya Rasulallahi matas sa'atu? qaala vailaka vama a'datta laha? qaala ma a'dattu laha illa innie uhibbullaha varasu lahu, qaala anta ma'a man ahababta, qaala Anasun fama ra'aitulmuslimeena farihu bishai'in ba'dal islami farahahum biha.

441. *Anas* reports that a man came to the Prophet, "When is the Doomsday to come? The Prophet said to him, "Woe to thee! Hast thou prepared thyself for it"? He said, "I have not done much by way of preparation for it. However, I love Allah and His Apostle". The Prophet said, "Man shall be afforded the company of those he loves". *Anas* says, "Never after entering the fold of Islam, the believers felt so happy as they did on hearing the glad tidings from the Prophet on this occasion".

—*Bukhari Muslim, Anas*

Exposition: How much advanced were the companions of the Prophet in the field of good deeds, the Qur'an bears ample testimonial to it, saying that Allah was pleased with them and they with him on more than one occasion (Q.V:119, IX: 100, LVIII: 22, LXLVIII : 8) And yet they were anxious about their well-being in the Hereafter. Hearing the glad tidings from the Prophet they must have rejoiced immensely. And such things can be said to such thoughtful persons only. May Allah be pleased with all of them. Amen!

✦—The End—✦

